WORLD CALL

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A. DALE FIERS

☆

When Youth Chooses A Vocation

GEO. EARLE OWEN

☆

India and the Christian Home

PICTURE STORY

☆

MAY 1955

☆

Price 20 Cents

May, 1955

Vol. 37 No. 5

WORLD CALL

International Magazine of Disciples of Christ

The Cover

On this month's cover page is a photograph of a group of Japanese youth at the time of vespers at a summer conference of Sei Gakuin (Tokyo Boys High School). The setting is the Y.M.C.A. conference grounds on the shores of lovely Lake Nojiri. Mr. R. Ota, the photographer, is one of the teachers in this famous school sponsored by Disciples of Christ.

Hidden Answers

1. How many pastors serve the 47 churches of Disciples of Christ in Puerto Rico?
2. What does the Home and State Missions Planning Council do?
3. Why does Dr. Owen say that every job can be a ministry?
4. Where is Khuria Lake?
5. Which school of Disciples in India specializes in home science?
6. Whom did Mrs. Vining tutor?
7. What kind of program is carried on by Friendship Mission?
8. How many Disciples are expected to attend the World Convention in Toronto next August?
9. Why does Mountain of Light Farm have an abundance of water?
10. What did Bob Hurdle do to win the applause of his high school classmates?
11. What is being emphasized interdenominationally on May 1-8?
12. Name some tests which were given to the *Gaon Sathees?*

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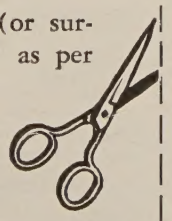

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Global Highlights

News of the World Through the Eyes of the Church

UCMS Sales Literature Section to Undergo Change

INDIANAPOLIS.—The sales literature section of The United Christian Missionary Society here will be merged with sales and shipping departments of the Christian Board of Publication on July 1. According to spokesmen, this merger has been effected for the purpose of giving better service to churches of Disciples of Christ in production and distribution of sales literature on the world program of the church.

The United Society will continue to plan, write, edit and produce sales literature materials. The Christian Board will stock, sell, ship and handle literature accounts. All shipping operations will be handled in St. Louis, Mo., where offices of the Christian Board are located.

The Christian Board will also establish a Bethany Bookstore at Missions Building here, where a complete line of sales literature and religious books will be maintained for local purchase.

The church bulletin service of the United Society will be included in the merger, with writing and layout done by the United Society and printing and merchandising handled by the Christian Board in St. Louis.

Under the new relationship the Christian Board will be responsible for servicing state, area and national conventions through exhibits of books and literature set up jointly with the United Society.

Kincheloe to Head Tougaloo Southern Christian College

TOUGALOO, MISS. — Dr. Samuel Kincheloe of Chicago Theological Seminary will become president of Tougaloo Southern Christian College here on Jan. 1, 1956.

Dr. Kincheloe, ordained in 1916 as a minister of Disciples of Christ, will succeed Dr. Harold C. Warren as head of this Negro institution. T.S.C.C. represents a joint educational venture by Disciples and the Congregational Christian churches.

Dr. Kincheloe, who now maintains a relationship to both communions, has had a long career in the educational field. He has served on the faculties of the University of Chicago and George Williams College, and has been a member of the Federated Theological Faculty of the University of Chicago. He is currently on the executive committee of the Board of Home Missions of the Congregational Christian churches.

The new president of T.S.C.C., who will begin preliminary work on the campus next September, has been a member of the college's board for several years. He was a member of the committee which brought to consummation the merger of Tougaloo College with Southern Christian Institute. Dr. Kincheloe is an author of note in the field of sociology of religion and has become an authority on the urban church.

Christians Gain in Japanese Parliament

TOKYO. (RNS).—Fifteen Christians hold seats in the new lower House of the Japanese Diet (Parliament), two more than in the previous House. Since there are 467 members, the Christian representation is 3.2 per cent. Christians form 0.5 per cent of the total population.

Ten of the newly-elected Christian members belong to the United Church of Christ in Japan (Kyodan). The other five represent other Christian bodies.

Disciples Woman Heads Los Angeles Church Federation

LOS ANGELES.—Mrs. Charles Goodwin, a member of Hollywood-Beverly Christian Church here, has been elected president of the Church Federation of Los Angeles. She is the first woman to hold this position.

Mrs. Goodwin has served on the board of the Federation for the past seven years. She participated in the constituting convention of the Na-

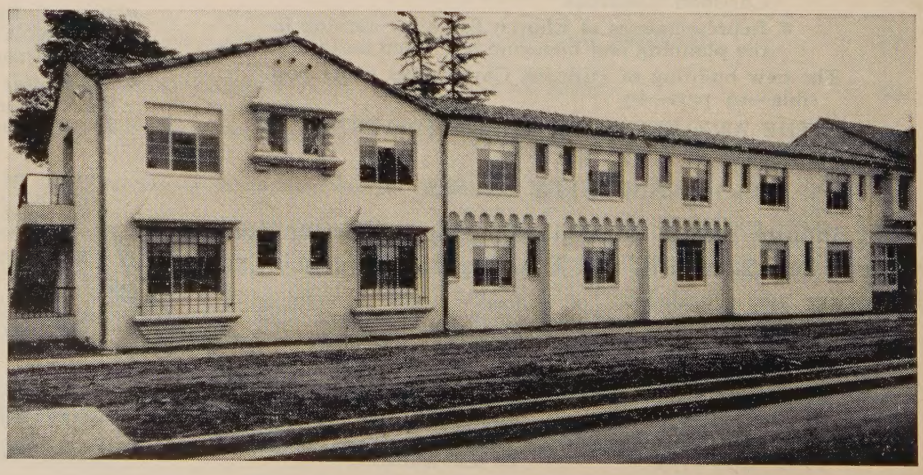
California Home to Dedicate Addition

SAN GABRIEL, CALIF. — California Christian Home here will dedicate a new addition to its building on May 22. The addition will increase the Home's capacity for aged persons to 100, a gain of 25 per cent.

The lower floor of the new building is licensed by the California Department of Public Health as an infirmary and will be used for those guests of the Home who are under complete nursing care. The part of the old building formerly used for nursing care will be returned to residential service.

A recent report shows that there are twice as many homes for the aged in California as there were in 1947. More than 200 are licensed in the state. The California Christian Home is affiliated with the National Benevolent Association of the Christian Church.

Two prominent Japanese businessmen recently visited the Home. The wife of one was interested in the development of a home for the aged in Japan and had come to the California Christian Home to study its operation.



Mrs. Goodwin

tional Council of Churches in 1950 and attended both the First and Second Assemblies of the World Council of Churches. She is a member of the Council on Christian Unity (Disciples).

Large Percentage of Visas Granted by India in 1953-54

NEW YORK.—Almost ninety per cent of the visa applications made by twenty United States mission boards in 1953-54 were approved by the Indian government. This was announced here by A. Russell Stevenson, executive secretary of the Joint Office for Southern Asia and the Near East of the National Council of Churches.

Citing figures from a recent survey, Mr. Stevenson said that the Indian government had granted 399 visas, a total of 89½ per cent of those requested. During the same period India refused only 49 visa applications, 20 of which have been appealed with final decisions still pending. Refusals stem from the government's policy of admitting only those foreigners whose work cannot be done as well by Indian nationals, Mr. Stevenson said.

Disciples to Join Team For Work in Nepal

NEW YORK.—For the first time in nearly 200 years the kingdom of Nepal has opened its doors to foreign missionaries. An international team of medical missionaries has already established a small hospital and five maternity and child welfare centers in the picturesque Himalayan country, it was announced here.

The United Christian Missionary Society has assigned for service with the team Miss Elizabeth Hill, a missionary nurse with experience in India. In addition to Disciples of Christ, other American bodies participating in the work are the Presbyterian Church, U.S.A., and the Methodist Church.

The barriers to work in Nepal were first lowered in 1953 when the late King Tribhubana's government granted permission to the India-based United Christian Mission to Nepal to launch the medical program.

National Council's General Board Speaks on Current Issues

CHICAGO, ILL.—Universal Military Training, Indian affairs and the Presidency were subjects of resolutions adopted here at the March meetings of the General Board of the National Council of Churches.

Protestant and Orthodox churches remain firm, the U.M.T. resolution indicated, in their opposition to any system of permanent universal military training for the nation's youth. It is contrary to the American heritage as a free nation under God, the resolution said.

Another resolution addressed to President Eisenhower expressed the churches' gratitude for the efforts of the Chief Executive on behalf of peace and international good will and in support of the United Nations.

A third resolution warned the government to go slowly in facilitating the long anticipated transition of the American Indian from a status as ward of the government to full citizenship. It might constitute, the resolution said, a "program of abandonment."

The General Board deplored "the haste with which Congress has enacted legislation to terminate federal trusteeship and services for American Indians. . . . "

Report 6,000 Protestant Welfare Agencies in U.S.A.

NEW YORK. (RNS).—There are at least 6,000 church-related Protestant

Special Days

May 1-8	National Family Week
May 6	May Fellowship Day (Women's observance)
May 15	Rural Life Sunday
May 22	Stewardship Consecration Day
May 29	Pentecost

Progress Reported at Biennial Meeting of Unified Promotion

INDIANAPOLIS.—Members of churches of Disciples of Christ increased their giving to missions and education by nearly $1,300,000 during the past four years. This was reported at the biennial meeting of Unified Promotion held in Indianapolis this past March.

Dr. C. O. Hawley, executive secretary of this "community chest" organization to which 54 Disciples agencies report, announced that the total received through Unified Promotion in the 1953-54 year was $3,437,356. During that year, 284 churches were added to the number cooperating in the program.

As churches move toward the ten-year goal of doubled giving to Unified Promotion by 1960, they will have as their theme during the 1955-56 missionary year, "We Press On."

—Photo by Foster

Newly-elected officers of the board of directors of Unified Promotion are, left to right, Charles Brown, layman, president; Mrs. L. A. Crown, vice-president; Miss Jessie M. Trout, secretary; Miss Ann Davidson, treasurer; and Dr. Hawley, executive secretary.

and Eastern Orthodox welfare agencies and institutions in the United States.

This figure was announced recently by Leonard W. Mayo, chairman of the National Council of Churches' Department of Social Welfare, on the basis of a survey. He said that the first definitive report on such work will be presented at a National Conference on the Churches and Social Welfare to be held in Cleveland, Ohio, next November 1-4.

Disciples of Christ To Hold Area Assemblies

INDIANAPOLIS.—A series of twelve Area Assemblies will be held this fall throughout the United States, it has been announced here by Gaines M. Cook, executive secretary of the International Convention of Disciples of Christ. These assemblies are being held instead of an annual International Convention Assembly.

The assemblies will be held in St. Louis, Mo., Oct. 5-7; Omaha, Neb., Oct. 9-11; Colorado Springs, Col., Oct. 12-14; Spokane, Wash., Oct. 17-19; Bakersfield, Cal., Oct. 26-28; Ft. Worth, Tex., Oct. 31-Nov. 2; Wichita, Kan., Nov. 2-4; Memphis, Tenn., Nov. 6-8; Lynchburg, Va., Sept. 25-27; Pittsburgh, Pa., Sept. 28-30; Atlanta, Ga., Oct. 2-4; and Cincinnati, Ohio, Oct. 5-7.

Orthodox Bishop To Live in Geneva

GENEVA.—A newly-consecrated Orthodox bishop has come here to assume his responsibilities as a representative of the Ecumenical Patriarch to the World Council of Churches. Bishop James Koukouzis of Malta will maintain close contact with all phases of the World Council's work.

W. A. Visser 't Hooft, general secretary of the World Council, said that the sending of the bishop to Geneva was the realization of a hope that the World Council had entertained for some years, that a representative of the Orthodox world could have a special relationship with the staff of the Council.

Orthodox churches have hesitated to commit themselves fully to the ecumenical movement because of their belief in the catholicity and fullness of the Orthodox faith. They have, however, participated increasingly in ecumenical activities through the World Council. Bishop Koukouzis' work in Geneva will be to "help explain the World Council to the Orthodox churches and to bring the contribution of Orthodoxy to the World Council's headquarters."

National Council Broadcasting Unit Adopts Record Budget

NEW YORK. (RNS).—A record budget of $1,405,000 for 1955 was adopted by the National Council of Churches' Broadcasting and Film Commission at its annual meeting here. This is an increase of $245,000 over the 1954 figures.

Dr. S. Franklin Mack, executive director, said the Commission expected increased income in 1955 from the sale and rental of films it produces; from the pledges of cooperating church bodies; and from anticipated increased distribution of sermons and other religious literature.

He reported that nearly 500 individual radio and television programs were produced by the Commission in 1954—another record. Dr. Mack also reported a large increase in the number of requests received by the Commission for sermons and other religious literature offered on its programs. During 1954, he said, the Commission distributed upwards of 2,741,000 pieces of literature as compared with a litle over a million in 1953.

Beneath the Spire

LOUIS E. BYRD, elder of Riverside Christian Church, Jacksonville, Fla., has been chairman of the congregational finance committee . . . chairman of the board of supervisors of the Florida Christian Home there, provides annual steak dinner for the aged guests . . . he and his wife, Pearl, have aided education of several children since they have none of their own . . . graduate of University of Georgia, he was in supervisory position with Ford Motor Co. for many years . . . now is manufacturer's agent, supplying many items, from peet moss to heavy machinery, to Florida and Georgia dealers.

Mr. Byrd

* * *

BETTY HALE (MRS. FLOYD E.) SANDERS, 25, is friendly secretary to the Commission on Brotherhood Finance of Disciples of Christ, working under supervision of Glenn B. Lacy, research director, in offices at 108 East Washington Street Building, Indianapolis . . . born in Greencastle, Ind., the daughter of Mr. and Mrs. Charles E. Hale, she has a younger sister . . . she married her husband, a World War II veteran, on July 2, 1949; they have no children . . . moved to Indianapolis in 1945, Betty was graduated from Technical High School and was secretary five years in Indiana Council for Mental Health offices . . . member Brightwood Christian Church, where she is secretary of Christian education committee, teacher of junior girls . . . hobbies are traveling, reading and knitting.

Mrs. Sanders

* * *

DR. JAMES M. MOUDY, 38, dean and professor of religion at Atlantic Christian College, Wilson, N. C., is an elder of First Christian Church there, and part-time minister of the Jamesville and Grimesland, N. C., churches . . . Texas-born and reared, he entered civil service, worked with U. S. Treasury Dept. until 1939 . . . holds A. B. ("with distinction") and B.D. degrees from Texas Christian U.; Ph.D. from Duke U., where he was named a Kearns Fellow, Duke's highest award in religion, and elected to Phi Beta Kappa . . . in World War II, he was an Army chaplain with hospital and infantry units; overseas 19 months . . . formerly assistant pastor University Christian Church, Fort Worth, and minister A. & M. Church, College Station, Tex. . . . he and his wife, Lucille, parents of two daughters, Linda, 10, and Rosemary, 3 . . . he is president of the 1955 North Carolina State Disciples' Convention.

Dr. Moudy

—BELL RINGER

WORLD CALL

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No Substitute for Family Unity

THE unity of the family is an imperative in defeating the spread of communism said a distinguished Lutheran layman in a recent address to a thousand Presbyterian men gathered from seven states in a western laymen's assembly at Sacramento, California. "Wherever families lose their meaning," Federal Judge Luther W. Youngdahl told the laymen, "communism and other schemes become rampant."

Family unity is threatened when the home turns over its primary responsibility for discipline to the teacher, the policeman or group leader, said the judge. The home must also meet every child's need for "friendship, adventure and wholesome training."

Judge Youngdahl is right in his condemnation of the tendency to relinquish more and more of the home's responsibility for the unfolding life of the child. Even in the matter of religious and moral education this is apparent. Too often it is the assumption of the home that the school, the scout troop, the Sunday school and the week-day school in religion will suffice in bringing up the child. But there is no shortcut which can leave out the primary responsibility of the home. All else is supplemental to a happy, united responsible family.

In Support of Patience

THE General Board of the National Council of Churches was deeply serious when in a meeting in Chicago in March it informed the President of the United States that it held him "in its prayers" that wisdom and understanding be given him and his advisors "to the end that the crisis in the Far East may be peaceably resolved."

Many close students of world affairs have been convinced that all too slight a series of missteps in the field of diplomacy might bring an abrupt end to even that uneasy degree of "peace" which has existed in the Far East. In such circumstances the President of the United States carries a heavy responsibility—and a lonely responsibility. Advisors may advise, and some seem to do so altogether too easily. But it is not they who carry the chief burden. Indeed, there have been many evidences that some of these advisors have been impatient with President Eisenhower's patience. It was therefore fitting for the General Board to commend the "mood of moderation" which marked the President's appeal to the people of the country to have "the courage to be patient," in this period of international unrest.

In its message to the President, the Board linked up the particular issue of the present with the ongoing process of cooperation when it said:

"We commend you for your steadfast support of the United Nations and for your efforts to achieve through this organization a cease-fire in the Formosa Strait. We earnestly hope such action as will be taken by our government respecting this issue will be of a kind calculated to insure the continuing good will and cooperation of our friends and allies."

Too many irresponsible people—inside government circles and outside—will always clamor for what they choose to call "action" when what is needed most is a cool head. In such a situation it is fitting that a responsible Board of a great church group should thus speak to the President this strongly reassuring and wholly non-political word in support of measures calling for patience and cooperation and good will.

The Story of Georgia

THE high quality of scholarship which marks the recent historical book of J. Edward Moseley, contributing editor of WORLD CALL, has caused considerable comment. The volume, *Disciples of Christ in Georgia* (Bethany Press), was reviewed in our Book Chat column in April. A Southern Baptist paper, *The Christian Index,* comments on the "vivid style" with which the Moseley book combines "the historical facts with personality portraits and the like for a very readable work." It calls on Southern Baptists to concern themselves with the production of a similar volume dealing with the story of their church in the life of Georgia. Certainly, Disciples of Christ in Georgia and elsewhere are indebted to Mr. Moseley for the manner in which he has brought together the results of scholarly research in highly readable writing. He has done just that in his story of Georgia.

"A Man Called Peter"

THE new movie, "A Man Called Peter," should go far toward counteracting the common criticism that when Hollywood deals with religion—especially Protestant churches and ministers—it does so superficially and, too often, in none-too-good taste.

Religious leaders in a number of cities were recently invited to attend advance showings of this Twentieth Century-Fox production. Without exception, reports from these showings which have come to us support the belief that in this picture the producers have told a moving human story and have kept within the best traditions of Protestant church life.

Built around the story of the young Scot who became a minister and acquired national fame through his brief but brilliant Washington pastorate, the movie is of high quality artistically and also reflects a wholesome concept of religion. This is an achievement for which the movies have not been noted. It is an achievement to be welcomed by those who are concerned with the positive interpretation of religion.

What Is a Surplus?

WHAT is a surplus? We raise this question because of vast stock piles of food existing in the United States. These stock piles are still growing and production is up, even though our farmers' income in 1954 was 10 per cent below that of 1953. Hence, reports of greater abundance arouse fears of greater problems!

In truth, however, these surpluses which create an American "farm problem" are not surpluses at all when seen in the light of even the minimum food requirements of the world. And we do live in *one world* in which there is increasing necessity for bringing human need and abundance together. To help in this process is both good sense and good religion.

Recent announcement of a new project in the wise use of American surpluses in areas of need has come from World Council of Churches offices in Geneva. Following careful study of needs, Church World Service and the World Council have arranged the sharing of increased quantities of surplus foods with the people of Greece, Turkey and Yugoslavia. Stepped-up shipments of food, arranged with governments by church leaders, will "help meet situations of deepest need in these areas in the name of Christianity."

FOOD shipments earmarked for Greece, it is reported, will provide a desperately needed improvement in the diet of some 1,800,000 people. These people are existing now on what—in terms of American money—would amount to about $6 a month. In Yugoslavia the food sent will provide for the feeding of about 1,000,000 children.

Arrangements for this sharing of surpluses were made by John Metzler, American church representative attached to the Geneva staff of the World Council of Churches. Administrative costs of the project, says Mr. Metzler, are less than one per cent of the value of the food shipped.

What is a surplus? In this "Operation Brotherhood" it becomes a practical means of meeting the needs of people who do not have enough. It ceases to be a surplus. American farmers and citizens in general will applaud such use of the abundance of God's earth.

Understanding the "New Asia"

PRESIDENT D. G. Moses of Hislop College in Nagpur, India, sounded a warning to the Western world in a recent address in New York. He spoke of *"a new Asia . . . almost angrily awake in a billowing multiple revolution"* and said that to fail to understand this would be *"a costly mistake."* The revolution is affecting religious, political, economic and social life.

Dr. Moses, 1954-55 Henry W. Luce professor of world Christianity at Union Seminary, went on to say that nations in south and southeast Asia have a basic tendency toward democracy, but may, in efforts toward improvement, "be tempted to embrace the speedier methods of totalitarianism." The West needs to understand this, and Christians can aid such understanding. They need to see that there must be "a shift from denominational missions to an ecumenical mission." We shall do well to listen to words like these. And to heed them.

Kincheloe, a Wise Choice

THE election of Samuel C. Kincheloe as president of Tougaloo Southern Christian College was an act of wisdom. Dr. Kincheloe's acceptance (See Global Highlights) is a cause for congratulation of Congregational Christians and Disciples of Christ.

Last year this college was formed by the merger of Tougaloo College, a Congregational Christian institution at Tougaloo, Mississippi, with Southern Christian Institute, historic school of Disciples of Christ at Jackson, Mississippi. Dr. Harold C. Warren, who retires December 31 as president of the college, has given competent leadership in this first year under joint sponsorship. The choice of a successor was not an easy one. The word that Dr. Kincheloe will become president at the beginning of next year is good news, not only because of his educational and personal qualifications, but also because of his relationship to the two sponsoring church bodies.

Samuel Kincheloe is an ordained minister of the Disciples of Christ. He is also a professor in a Congregational Christian graduate school, Chicago Theological Seminary. In his field of sociology of religion he is widely known and respected. His name stands for intellectual integrity, resourcefulness and common sense. He is a man of warm Christian spirit. Tougaloo Southern Christian College should move forward under his leadership.

I found good will and courage among my pupils who were

Young People of Japan

By ELIZABETH GRAY VINING

—Del-phi Studio Photo by Leon Hecht

Mrs. Vining, center, was the principal speaker at a luncheon sponsored by the Women's Planning Committee of The Japan International Christian University Foundation in New York. At right is Mrs. Harper Sibley, chairman; at left, Mrs. Paul Moser, chairman of the executive committee.

EDITORIAL NOTE: *Mrs. Morgan Vining, author of many children's books, was the tutor of Crown Prince Akihito of Japan from 1946-50. "Windows for the Crown Prince," published in 1952, records some of her experiences during those years in Japan.*

The following article is taken from a speech made by Mrs. Vining at a luncheon sponsored by the National Women's Planning Committee of The Japan International Christian University Foundation in New York.

WHEN I first went to Japan in October, 1946, I found the country still prostrate from the effects of the war. In some places burned-out automobiles still stood on the sides of streets. People were living in huts made of rusty scrap-iron, in hastily built wooden shacks, or in the small, windowless stone store-houses which once held the family treasures.

When the first food store appeared in our neighborhood it had almost no food in it—little saucers were set out with three onions or a few pickles. There were some piles of *daikon,* the giant white radishes. Long lines of patient, weary housewives waited for the ration which was often late. People went into the country in incredibly crowded trains to find food on the farms and returned with heavy sacks of sweet potatoes on their backs. Their faces were anxious and sad; their walk was tired, discouraged, languid.

It was a sad thing to see. I felt oppressed and guilty because I had a substantial house, plenty to eat, and a car in which to ride through the city to my appointments. Life in Japan at that time as I lived it, as the missionaries lived it, on the Japanese side of the fence, not the Occupation side, would have been somber had it not been that my work was with young people. Here among my pupils I found hope, zest, determination, courage and good will.

They were shabby, those boys and girls. They wore school uniforms that seldom fit, which were either too small or too large for them, frayed and patched—but with all the buttons carefully sewn on. Their shoes were worn and broken. I saw many a pretty dainty girl in large clumping boots obviously inherited from a father or older brother.

They were tired. From overcrowded homes they came to school in overcrowded trains. Some had to leave home at half-past six in the morning in order to get to school on time. They were thin and pale, no doubt because they were hungry. All this was true of the privileged children of the *Gakushuin* and *Joshi Gakushuin,* called in English the Peers' and Peeresses' Schools. It must have been even worse in other schools.

They were faced with a foreign teacher, and a woman in the junior high department of the Peers School where no woman had ever taught before, a woman from the country which had brought defeat and occupation to a land never before defeated or occupied. Few of them knew then that this importation was their own Emperor's idea; they thought she was imposed by the occupying power.

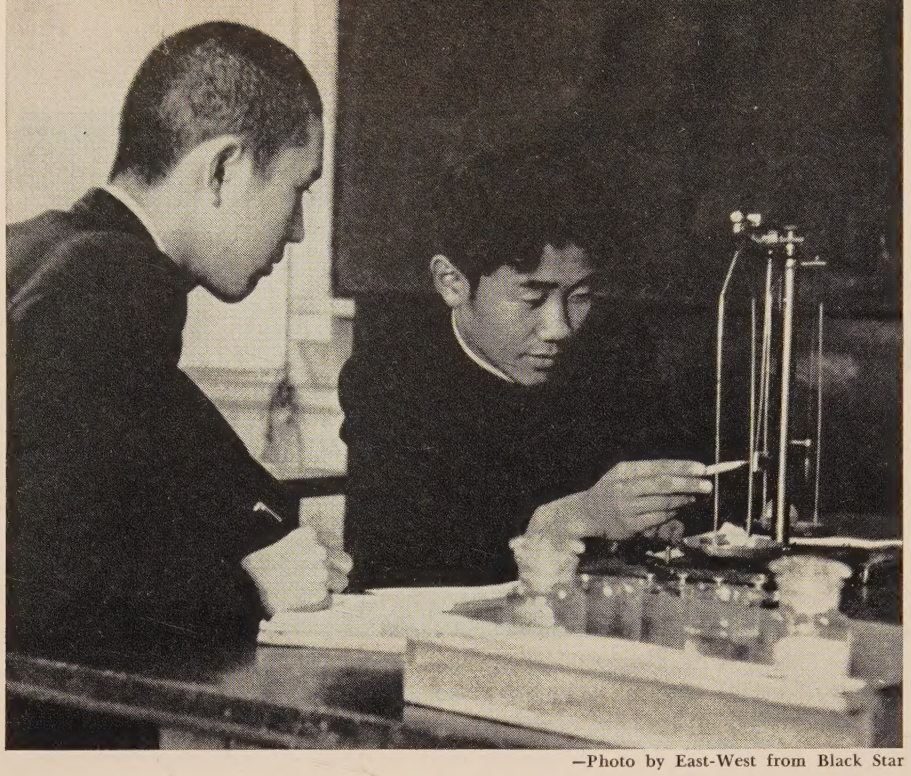
A Lift of the Heart

In spite of all this, I found these young people eager to learn, attentive, industrious, courteous and friendly. As they developed facility in English they told me, or wrote in their compositions and their letters, of their hatred of war, their interests, their hopes, their problems. I never left my classrooms without feeling a lift of the heart which the contact with those boys and girls had given me.

Perhaps at this point I should describe my pupils, the young people whom in four years I came to know and love so well.

First and foremost, of course, was the boy whom I had been brought to Japan expressly for the purpose of teaching: Crown Prince Akihito. He was not quite thirteen when I first went there. I found a chubby child, serious but with a sense of humor, direct, honest, reserved but friendly, determined to meet all his obligations squarely.

I saw in him fine and lovable qualities and great promise, but I saw him turn constantly to his chamber-



Young people in Japan are alert and eager to prepare themselves to help their country as it faces an uncertain future. Here students at Sei Gakuin, Disciples of Christ school for boys in Tokyo, work out a chemistry experiment in a science classroom.

—Photo by East-West from Black Star

lains for prompting in small matters and wait passively for them to plan all his free-time activities. It seemed to me that he was in great danger of losing his initiative and the power to improvise in unexpected situations.

I longed to set him free to do things that he thought of himself, to make his own mistakes and learn from them, to have natural good times with his friends. I think to some extent I succeeded in this. Certainly I was able to inject an element of fun into his life that had not been there before. But the most important thing that happened to him during my four years there was that Dr. Shizo Koizumi, one of Japan's outstanding liberals and great spirits, took charge of the Crown Prince's education in the spring of 1949 and became responsible for the important decisions about his life.

Besides the Crown Prince I taught also his younger brother, Prince Masahito, an eager, outgoing and charming lad, and his three pretty sisters, two of whom were older, one younger. All of the imperial children after a time came regularly to my house for English lessons and parties of one kind and another.

Taught Both Boys and Girls

I taught also in the schools which they attended, two classes of older girls in the Peeresses' School, and the Crown Prince's class in the Peers' School. At first there were about seventy-five boys in his class, in three sections; later the number increased to over a hundred. As I taught them for four years I came to know these boys very well. I still hear from many of them.

Besides the boys and girls of the Peers' and Peeresses' Schools, I knew through rather frequent visits the girls of the Friends School and of Keisen. I went once a month to Tsuda College to lecture on American literature.

Through my associations with all these schools I knew another group of young people—the young teachers. They had all the physical difficulties the students had, sometimes in even acuter form. One teacher, for instance, commuted from Zushi about forty miles away. She spent seven hours of every day on trains so jam-packed that she could never hope for a seat. Others who had been bombed out of their own homes lived with relatives and could never go home at night to the privacy and peace of a room to themselves.

Even more than the struggle to live, they felt the burden of adjusting to entirely new and revolutionary ideas of education in a world of confusion and upheaval. One young teacher said to me despairingly, "But how can we give the children a democratic education when we haven't had one ourselves?"

Changes Have Occurred

All that was more than four years ago, for I left Japan on the first of December, 1950. What changes have occurred? What are those young people doing now?

The Crown Prince is at college—in the new and very good college added to his school and called the Gakushuin University. It has a fine and able faculty and it is coeducational. For the first time in history, a Crown Prince of Japan studies in a university with commoners and with girls.

In 1953 he attended the coronation of Queen Elizabeth II as the representative of his father, the Emperor. After the coronation he traveled in Europe, visiting heads of state and royal families in ten or twelve countries. On his way home to Japan he spent a month in this country. Three days of that time were spent in my little house in a suburb of Philadelphia—a small house, something over a hundred years old, on a quite ordinary street.

Every time the Crown Prince went into or out of my house the place boiled with police, plain-clothes men, cars, motorcycles, diplomats, chamberlains, reporters, photographers, newsreel men and half the population of Germantown and Chestnut Hill, but once he was inside and the door was closed, everything was quiet,

peaceful and informal. It was like having one's favorite nephew come to visit one, he fitted so naturally and happily into our simple way of life. I can see him now, sitting in a corner of the davenport, talking about his adventures in Europe. He was a good traveler; his impressions were vivid and distinct and he thought about what he saw.

I am often asked if the Crown Prince had changed much during the years since I left Japan. My answer is always the same. He has grown up into a very attractive and polished young man—and distinctly a royal one, with great poise and dignity. He has developed confidence and the initiative that I once hoped for. His interests have widened with his experience and he can talk freely and interestingly. But all the essential qualities that I loved in him—his genuineness, his honesty, his simplicity, his friendliness—are there still, just as they always were. In a word, he has developed but not changed.

Most of the boys in the Crown Prince's class are in universities in Tokyo, studying hard and finding it surprising that they have only one more year to go before they graduate. A very few of those who write to me have turned toward communism, accepting the party line that only the Communists want peace and social justice.

Prosperity on Surface

I have not been back to Japan since I left. People tell me that on the surface there is prosperity. Tokyo has been rebuilt; the shops are full of luxuries; the streets crowded with automobiles.

Yet underneath, a really desperate economic problem threatens disaster, like the ever-present possibility of earthquake. Japan, which before the war found its population of seventy million explosive, now has a population of eighty-six million. Now there are no overseas colonies for them to move into. The country remains mountainous, only sixteen per cent arable. Japan must import food to feed her people; must export manufactured goods to pay for the food. She must compete for markets with other countries who also seek to solve their problems by industrialization and world trade.

What Can We Do to Help?

What can we do to help Japan, and especially to help the young people whom I found so fine, so ardent, and so able, who must soon take up the burdens of their heavily-laden country and face a future so uncertain and so difficult?

There are many ways we can help—through government aid, through political measures, through generous immigration laws and tariff adjustments, through cultural interchanges, through projects of many kinds. Today I am thinking especially of education, and the cry of that teacher comes back to me: "But how can we give the children a democratic education when we haven't had one ourselves?"

If we give them of our best—and how can we give less than our best?—what greater gift could we give than an opportunity to develop Christian leaders among their own people and teachers who themselves have had a democratic education in an interdenominational Christian university? I believe that the International Christian University is unique among universities in Japan and that it deserves the enthusiastic and generous support of the American people.

There are other Christian colleges in Japan which are doing fine work, especially in the realm of character training; but they are the products of one or another denomination, and their academic standards, to speak quite frankly, are not high enough to win the wholehearted respect of the Japanese people.

The International Christian University, however, *has* really high academic standards. It is supported and administered by all the Protestant denominations. It has a splendid faculty which is all Christian and truly international, drawing on other countries besides Japan and the United States. It has before it possibilities for growth and influence that twenty years ago simply could not have been dreamed of. It is limited only by the need for financial support—and in our great bountiful country that should not be too difficult to get.

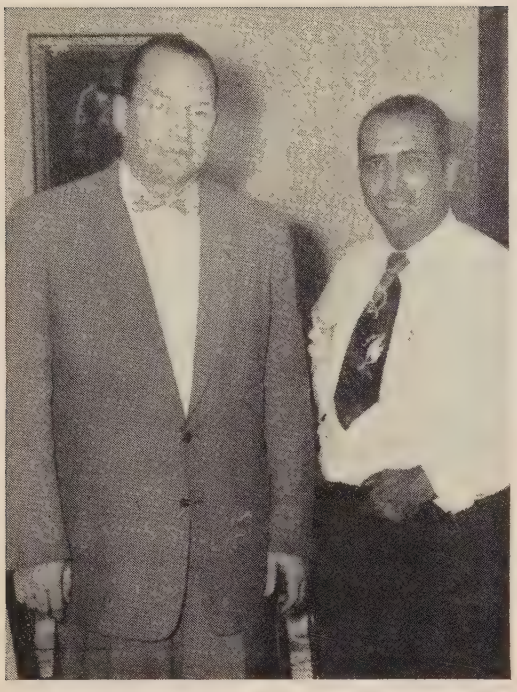
All Children of God

In closing, I should like to say one other thing that is on my mind. We hear so much today about Japan as our ally in the Pacific, Japan as a bastion against communism, that I am afraid sometimes we may be in danger of doing the right thing for the wrong reason. You may remember those lines from T. S. Eliot's *Murder in the Cathedral* which have haunted me ever since I first heard them years ago:

"this . . . is the greatest treason:
To do the right thing for the wrong reason."

I long for the people of this country to do the right thing for the right reason—to help Japan because we like the Japanese people for themselves, because we are all children of one God, whose banner is love.

Miss Daisy Edgerton, Disciples missionary to Japan, teaches an English class at Margaret K. Long Girls School in Tokyo.
—Photo by East-West from Black Star



A. Dale Fiers, left, president of The United Christian Missionary Society, is shown at the home of Florentino Santana, right, pastor of the Comerio Street Church of Christ in Bayamon.

Disciples in Puerto Rico and in the United States are working together as

Partners of the Way

By A. DALE FIERS*

PARTNERS of the Way" is more than a slogan for speeches on Woman's Day. It is a basic concept of The United Christian Missionary Society in the administration of the world mission of the Disciples of Christ.

In Puerto Rico it was my privilege to see the implementation of this ideal of partnership between churches in the homeland and churches on the mission field. I recently visited that beautiful island to attend the Annual Convention of Disciples churches and to share in the inauguration of a new partnership.

The churches in Puerto Rico have made wonderful progress since missionary work was opened there in 1898. The membership has now reached a total of 5,998. There are 33 well-trained pastors serving 47 churches and ministering at 120 preaching points where many future churches are in the making. The missionary staff presently numbers six.

The growing maturity of the churches in Puerto Rico is manifested in many ways, and there has been increasing evidence of the readiness of the members to move ahead toward greater responsibility in the work.

The most logical place to take the next steps toward full partnership in the cause of Christ was in the reorganization of an administrative board of the churches which heretofore has functioned largely in an advisory capacity to the board of trustees and the foreign division of the United Society. Such a reorganization needed to place basic responsibility for the life and work of the churches in the administrative board, and thus require less administration and supervision from the board of trustees of the United Society. The Puerto Rican churches were eager to explore the possibilities of this forward step.

Accordingly, last spring, the Society sent representatives to Puerto Rico to discuss this matter. This group included Mrs. Mae Yoho Ward, executive secretary of the department of Latin America in the division of foreign missions; Fred Michel, national director in the department of church development and evangelism, and Howard Holroyd, veteran missionary to Mexico. On the basis of their consultation with Puerto Rican leaders, a tentative Constitution and Bylaws was drawn up, spelling out the details of this new partnership. This tentative document was taken to the board of trustees and carefully considered.

Missionaries confer with Pastor Joaquin Vargas in front of the Church of Christ in Ciales, an example of fine church construction made possible with mission funds and the financial and architectural aid of the Board of Church Extension.

*Dr. Fiers is president of The United Christian Missionary Society.

A number of changes were proposed. These suggestions were sent back to the leaders in Puerto Rico for their consideration. After they had carefully considered the matters, accepted many of the changes and proposed still others, the document was again referred to the trustees of the United Society and received basic approval.

At Miami a conference was held between representatives of the Puerto Rican churches and members of the foreign division with the result that complete unanimity of agreement was reached between us, and the way was clear for the formal acceptance of the new Constitution and Bylaws for the Administrative Board of the Churches of the Disciples of Christ in Puerto Rico.

It was my privilege to speak last February to the Annual Convention in Puerto Rico on the subject of this new partnership. While the need for continued financial aid from mission funds still exists, I am convinced that the steps we have taken are wise and open up the doors to an increasingly strong and self-reliant group of churches in the fertile field of Puerto Rico.

Now exactly what does the new Constitution and Bylaws for the Administrative Board of the Churches of the Disciples of Christ in Puerto Rico provide?

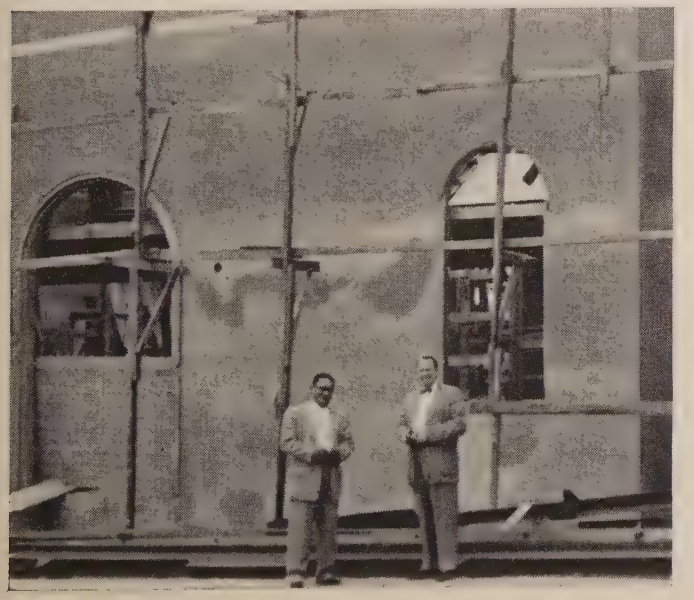
The preamble states:

"We, the representatives of the Churches of the Disciples of Christ in Puerto Rico and the representatives of The United Christian Missionary Society with headquarters in Indianapolis, Indiana, U.S.A., motivated by a desire to realize a more effective and constructive work in Puerto Rico and responding to our duty as sons of God, resolve to reorganize our system of government to obtain better cooperation and equality of administration between The United Christian Missionary Society and the churches of the Disciples of Christ in Puerto Rico, thus accomplishing mutual understanding and efficient administration in our field of work."

Among the objectives for which this board has been established are the preaching of the gospel, the administration of the work of the churches, and the organization of new churches, schools and social centers.

Puerto Rican church leaders and missionaries chat in front of the Hato Tejas church near Bayamon which served as host to the 1955 annual convention of Disciples in Puerto Rico.

Pastor Isidro Diaz Lopez and Dr. Fiers stand in front of First Church, San Juan, which is being built through the heroic stewardship of the congregation assisted by Capital for Kingdom Building and a Board of Church Extension loan.



The specific duties and responsibilities with which the board will be charged include the supervision and coordination of all the work of the Disciples churches in Puerto Rico, the representation of the churches before government, political and civic bodies, the study of needs and problems, the administration of funds, and the promotion of the support of missionary work throughout the world.

The administrative board will have the power to determine its own procedures, elect its own officers, to buy and sell legal property under proper authorization, and to appoint representatives to corporations and agencies in Puerto Rico in which the United Society has a financial interest.

Many of the duties, responsibilities and powers mentioned above have resided heretofore in the board of trustees of the United Society, but henceforth they will be vested in the new administrative board.

The membership of the administrative board includes not only the representatives of the Puerto Rican churches, but provides that all missionaries sent by the United Society and called by the administrative board shall be members along with the executive secretary of the department of Latin America and one member elected by the board of trustees of the United Society. Thus we become truly "partners of the way" in Puerto Rico.

When Youth Chooses a Vocation

For the Christian, Every Job Can Be a Ministry

By GEORGE EARLE OWEN*

"I DON'T want a mere bread-and-butter job . . . I want a job that will contribute towards the brave new world." This declaration by a student to Alexander Miller states both the approach and the problem of choosing a Christian vocation or making one's vocation Christian. Here are some guiding principles that should be borne in mind in both choosing and helping others choose their life work. These presuppositions of the Christian faith and counseling belong to the Christian tradition and the Protestant heritage, and are offered as some of the basic convictions underlying the Christian philosophy of life.

Our Lives Belong to God

Life is a trust. Sometimes a young person says, "This is my life and I will live it as I choose." Like many statements this is a part truth. The deeper truth is that life is a loan. It belongs to God who gave it and whose power and provision for life is its everlasting source. What you have is God's gift to you: what you do with it is your gift to God.

Creation is a continuous process. The world is unfinished. It is thrilling to think that God invites us to help in making the world. God has called us to be fellow workers with him in the task of establishing the Kingdom of God on earth.

The divine call to serve comes to every Christian. The Christian believes that this "calling" comes to all of Christ's followers. Before the Protestant Reformation it was believed that only priests were "called." One of the great ideas of the Protestant faith is the priesthood of believers. God calls clerks and farmers, ministers and missionaries, to be his co-workers and witnesses.

What Makes a Job Christian?

For the Christian, every job can be a ministry. Every occupation that ministers to human need in the spirit of Christ is Christian. What makes a job Christian? It is not only the job, although that does make a difference. It is the quality of life and the quantity of sacrifice for building a better world that makes the real difference. "Whatsoever you do, do all to the glory of God."

All useful work is sacred. It is not fair to put Bill who is a missionary candidate above Bob who wants to make his Christian witness as a businessman. In Christian vocations where all are called there is no place for a "holier than thou" attitude. All should be equally committed to God in their service to him and to mankind. All Christians work and serve under a divine compulsion.

Work and worship are interdependent and complementary in the plan of God for man. Religion is man's response to God through the whole of life, not a segment of it. Every day is the Lord's day in the chapel and in the shop. Vocations take on a new dimension when work and worship are alternating threads in the pattern of life. Unless you go to work with God on Monday, worship with him on Sunday is not in spirit and in truth. If you would take God into your job you must first take him into your heart and life.

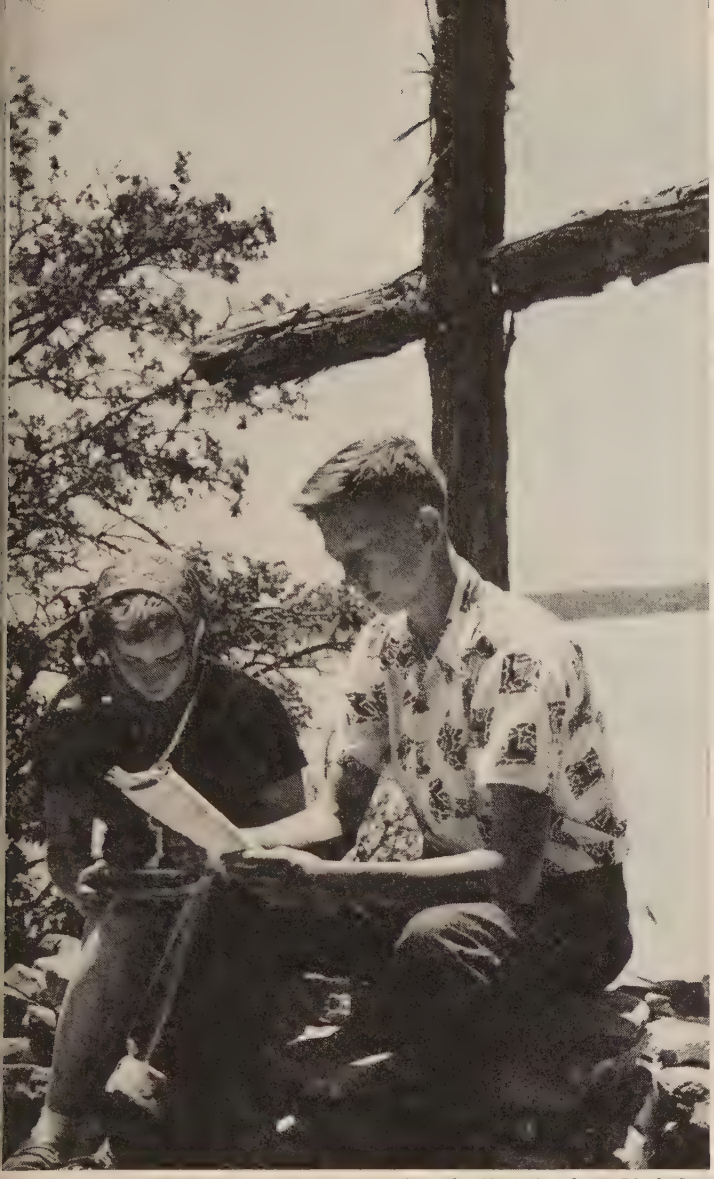
Witnessing is "your other vocation." This is the title of one of Elton Trueblood's recent books. From God's perspective it is man's true vocation. We remember the cobbler who said, "My business is saving souls, but I mend shoes to pay expenses." In our work we witness to what God has or has not done for us. Each Christian should in the largest measure possible be an incarnation of his Lord.

A Clear Purpose

All work and all things work together for good when they are brought within the purpose of God. Purpose lifts whatever one is doing above drudgery. Through purpose the incidental experiences of life are given added significance, direction and integration. Purpose helps to eliminate the inconsequential and purges the evil out of anything foreign to the central aim of life. It is one of the best preventatives of gambling, drinking, dishonesty and vice, which are poor substitutes for worthwhile work and play and inadequate stimulants and/or sedatives for jaded and purposeless lives. Conventional morality is not enough to hold one straight. What restrains one when he does not have to account to the community for his actions? A high calling and clear purpose holds one to his best.

We sanctify or secularize our work by our attitude toward it or our witness in it. Some are specifically called *to* their jobs as ministers, chaplains, missionaries, or church workers in many fields. God calls every Christian to be a minister *in* his job. God's call is first of all to a life of service. The specific employment may be determined by choice, challenge, or even chance. A deeper desire, a clear vision and decision, and a stronger sense of destiny lead some to full-time church vocations. However that may be, somewhere, somehow, God wants to use our lives.

*Dr. Owen is executive secretary-elect of the department of missionary selection and training in the division of foreign missions of The United Christian Missionary Society.



—Photo by E. Miley from Black Star
Summer conferences help young people to choose a vocation.

Every Christian is called to give full-time Christian witness. Only a few are called to or chosen for church vocations. There is a need and a place for full-time Christian service as a profession. The church through its ministries and agencies is prepared to help youth who volunteer for a church vocation. In one listing of church vocations, forty-eight types of service are mentioned, such as nursing, church publications, and social work. Youth desiring help in selecting a vocation can turn to their ministers for advice. In young people's conferences they find counselors ready to talk over this matter. On the campus, student workers, college pastors and professors help many young people in making Christian decisions.

The United Christian Missionary Society carries on a correspondence and counseling program through the following departments: missionary selection and training, institutional (home) missions, church development and ministerial services, social welfare, and religious education. The Christian Vocations Committee of the U.C.M.S. serves as a clearing house for inquiries and materials, and receives the Statement of Purpose and Commitment cards that young people sign. In all this the church provides training ground.

Remember that decisions grow. Choices need time to take root and mature. As one advances in age and experience, new skills are often discovered and developed, interests change and circumstances alter one's plans. The growth of the idea of Christian service generally takes place in the local church where opportunities for Christian and church vocations can be presented and discussed. Definite decisions for intermediates and senior young people should be nourished but not pressed.

Work camps, summer conferences and internships planned by The United Christian Missionary Society or other agencies help to keep young people sensitive to the world's needs. More than two thirds of those who have taken advantage of these summer opportunities say these experiences have helped them choose a vocation or confirm earlier choices. In all of this the Christian commitment can remain strong and true for it is the sense of direction, quality of life, and growing depth of conviction that counts most.

Vocational Tests Are Helpful

In the whole program of deciding on a particular vocation these considerations should be kept in mind. As much as possible be sure the job picked suits in terms of interest, ability and Christian values. Vocational tests in public schools, colleges and social centers are helpful in telling in what areas one is weak and strong and in what field one can best serve. This is important because the job selected determines where one will spend at least half of each day, where one will live and what one's income will be. If possible, it is suggested that college youth wait until the sophomore year to decide on a life vocation so that progressive steps and counseling can lead to the final decision. Salary is only one index in Christian service. For the Christian the greatest compensation will probably be the joy of service.

The words of Joshua to the children of Israel, "Choose today whom you will serve," are still contemporary. Each person is called to serve God in his respective vocation. Vocation means summoned or called. The basic choice is to be Christian in any occupation. No life dedicated to good work is useless. All are called to the Christian vocation of witnessing.

The Constant Cry of Human Need

To some the call to full-time Christian service still comes sharply, clearly and decisively. It demands a categorical reply. How does this call come? God's call is not a loud shout that comes only once. It is a still small voice, the constant cry of human need, the challenge to build a better world through the church, the opportunity—offer and response—to be a minister of Christ, at home or overseas, in the field in which one can best dedicate and develop his talents.

The call to Christian vocation or service may be only the recognition of human need and one's ability to meet it. Whether it is choosing a Christian vocation or making one's vocation Christian, the fundamental thing is one's attitude toward work and one's Christian philosophy of life. All are called to be Christian witnesses in every occupation.

Mr. and Mrs. Mills visit a neighborhood family and learn to pound corn into meal with the pestle and mortar. These homes usually have one room, dirt or brick floor, and a grass roof.

When they play together in a Christian Mission

Paraguayan Youth Grow in Friendship

By EVELYN HONEYWELL

PHOTOS by J. RAYMOND MILLS*

EVERY day is a busy one at Friendship Mission in Asuncion, Paraguay, the new social center of Disciples of Christ. Large numbers of young people use the facilities provided for their physical, social, educational and spiritual development. Friendship Mission provides a program which includes a wide selection of activities such as classes in home care and sewing, supervised games, kindergarten, medical and dental clinic and religious services.

Located in an area which serves families with low incomes and few educational opportunities, the project is meeting human needs for all members of the family. Mr. and Mrs. J. Raymond Mills were relieved of their duties at Colegio Internacional to take charge of the center when it was begun three years ago. At that time they said they had great faith in the project and could not be content just to preach two sermons a week when they saw so many human needs that they must try to meet.

Young people respond quickly to the friendly atmosphere they find here and soon enter into the activities with enthusiasm. Creative abilities are developed in music, drama, arts and crafts, as well as participation in social experiences.

The library provides books and magazines which are proving popular with those who can read. Mr. Mills

*Mr. Mills is a missionary to Paraguay with The United Christian Missionary Society.

These boys are proud of their membership cards which entitle them to a friendly game in the clean and beautiful social room at Friendship Mission. Here they may play ping-pong, checkers, chess, pick-up-sticks, and similar games. Musical chairs and black magic are favorites, too. Books and magazines from the library are available for those who can read. Sometimes the radio is in demand for entertainment.

Classes in dressmaking are held regularly for girls and their mothers. Employed girls attend at night. Clothes are expensive in Paraguay and girls are happy to wear dresses which they make themselves.

Three basketball courts were built last year, and more than one thousand people attended the inauguration ceremonies in December, 1954. The Ford Motor Car Company dealer, at the microphone, gave the inauguration speech. He is an alumnus of Colegio Internacional. Electric lights make it possible to play night games. The boys also have a small football field, and are organized into six soccer teams. Athletics are popular in Paraguay as in the United States, and they play an important role in developing community spirit and winning friends for the Mission.

reports that more than half of the children in this neighborhood do not go to school because the families are too poor. In fact, they have so little money that it is impossible to buy enough food to satisfy the hunger of all the family—and families have from five to fifteen children.

Athletics are especially popular with the young people. When the basketball courts were built, some of the boys helped to erect a 40-foot electric light pole on the court which makes it possible to play night games. One backstop for each court carries the phrase, "Victory without Pride," and the other, "Defeat without Bitterness." These mottoes illustrate the emphasis which is always placed on good sportsmanship and character training through the athletic program.

The young people show their appreciation of the social center by helping to keep it clean. Some students and alumni of Colegio Internacional aid in the work of the Mission on a volunteer basis.

Mrs. Mills has been teaching a class of boys and girls who come to Sunday school. Jesus had never been presented to them as a companion and friend interested in helping them to live better lives. Many had never seen a Bible. What a joy it is for them to learn about the living Christ! Several have been baptized and others are studying in special classes in preparation for baptism. Religious services are held on Sunday and three times during the week.

Because young people of Asuncion are finding new friends interested in their welfare, they are developing Christian attitudes which may mean that they will become the future leaders of the church in Paraguay.

The medical and dental clinic offers opportunities to engage in evangelism and education as well as physical treatment. A graduate of Colegio Internacional donates a part of her time to the clinic.

These boys have lined up for free showers at the Mission after a period of active sports. The city of Asuncion has no city water system and the people have to buy water in buckets. Therefore baths are expensive and are not taken too frequently. Friendship Mission's deep well provides plenty of water. Over 20,000 free shower baths were given during the first year. The girls also have a shower room.

ON April 1 the *Reader's Digest* changed its long established policy of not accepting advertising. It has announced its decision, however, *not to accept any beverage alcohol advertising* under the change of policy. Congratulations are in order and a few thousand letters of commendation from Disciples of Christ —especially those subscribing to *Reader's Digest*—will do much to help shape this decision into a permanent policy.

JAMES V. Bennett, director of the Federal Bureau of Prisons, in his annual report announced that plans were being drawn for larger and more efficient prisons. Reason? You guessed it—a larger and more efficient crop of criminals. For example, in 1953 there were 3,600 persons under 22 years of age committed to federal prisons. In 1954 there were 3,800 in the same category committed. For example again, in 1950 the average population for our federal prisons was 17,000. In 1954 the average population was 19,500.

PERHAPS the most important single development of the past twenty-five years in international relations has been the development of technical assistance programs. All of these programs are of course children of our own agricultural, educational, and medical mission projects. Two things are important, however, when *governments* take hold of technical assistance programs. (1) Governments can put enough money into them to make them almost immediately helpful on a large scale. (2) For governments to help others to help themselves on a world-wide scale is to reverse the whole direction of diplomatic maneuvering and international relations.

At present the United States is participating in technical assistance in two ways: through the technical assistance program of the Specialized Agencies of the United Nations, and through our own FOA (Foreign Operations Administration). Both of these channels of participation are now endangered.

First, the U.N. program will have to be drastically cut if our Congress does not appropriate the $8 million which we would normally give to UNETAP (United Nations Expanded Technical Assistance Program) for the first six months of 1955.

Second, the legislation authorizing technical assistance through FOA ends in June of 1955. This means that unless Congress provides for some new form of technical assistance program and appropriates money for it by June we shall be without any technical assistance program whatsoever.

Letters to your senators and congressmen or to the President *will* help! They will help greatly. And unless you inform your government of your wishes there is grave danger that the whole Point-4, Technical Assistance program will go by default. What should you write? (1) $8 million should be appropriated for U.N. Technical Assistance for the first 6 months of 1955. (2) A definite appropriation for next year's U.N., UNETAP budget should be made now. (3) Congress should set up a new agency—separate from military and economic aid programs—to carry out U.S. Technical Assistance programs.

A YEAR ago preparations were under way for the Second Assembly of the World Council of Churches which was to meet in August. Now, several months after the assembly, thoughtful appraisals are being made. The most useful and interesting book on the assembly that we have read is by James H. Nichols—*Evanston: An Interpretation.* If you attended the assembly it will be a fine refresher, and if you were not there Dr. Nichols will make you feel that you were, for very deftly he weaves into his writing both the color and the meaning of the assembly.

Interestingly enough, he begins by telling of "those who were not there" and the reasons therefor. In the second chapter he deals with "those who were there," representing as they did 160 communions of such variety of nationality and ecclesiastical expression as to make the perfect exhibition of "unity with diversity." The problems of communication between these diversities is set forth clearly by the author.

Successive chapters deal with the actual problems facing the assembly such as relief, the mission of the church, race, the church's responsibility, and the organization of the World Council itself. The final message of the assembly to the churches, authored largely by Bishop Newbigin, is printed at the close of the book. This is an interpretation that really interprets, written in a light style that is vivid without being flippant.

DR. Harold A. Bosley, pastor of the First Methodist Church of Evanston, Illinois, the host church for the Assembly, has preached a series of sermons on the message of the Second Assembly. These eight sermons have been gathered into a volume called *What Did the World Council Say to You?* These sermons have the Bosley touch; they are clearly outlined, analytical and direct, and positive in tone. Many preachers have used the expository method on the messages of Paul to the early church. This Bosley has done with the twentieth century message to the churches. He has done it with fine effect and with relevance to our present-day tensions and problems.

TWO more volumes of the Christian Faith Series with Reinhold Niebuhr as consulting editor are now available—William J. Wolf's *Man's Knowledge of God* and James A. Pike's *Doing the Truth,* a summary of Christian ethics.

Dr. Wolf begins by examining the popular methods of finding God in nature, in the moral order, and in history. Christians find God within the Christian community and uniquely in the person of Jesus. Two chapters deal successively with finding God through the Old Testament and the New. But the heart of the book deals with the question of revelation and this may be said to be the general theme. *Man's Knowledge of God,* to reassert the title of the book, is a revealed knowledge. The author accepts the thesis developed in Martin Buber's book, *I and Thou,* that revelation comes through personal interaction. The created order brings us in touch with the world of things and the world of persons. While there may be pointers toward God in

(*Continued on page* 42)

They Met in India

STORY and PHOTOS by HERMAN REYNOLDS*

IN the last week of October, 1954, forty young adults with their faculty gathered at Khuria Lake, one of the most beautiful spots in central India. The forest bungalow and the tents gathered around it were alive with young people who were there to study the essentials of Christianity, the meaning of being a Christian, and the challenge of the church in the present day.

This was the first young adult conference sponsored by the India Mission of the Disciples of Christ, and behind this gathering lies an interesting story.

The India Mission began young peoples' conference work on modern lines in Mungeli in 1940. Many difficult problems arose but these were gradually smoothed out, and when it came time for these first conferees to graduate they did not want to do so.

No one could blame them for their proprietary attitude, for they had helped to get new conferees to come, made arrangements for feeding and housing them, and sometimes helped in the program. It was the first time that they had ever had such wonderful fellowship.

Finally it took the promise of a young adult conference later to help those first conferees get over the hurt they felt at having to drop out. Incidentally, this was the best recommendation possible for the effectiveness of the young people's conference program.

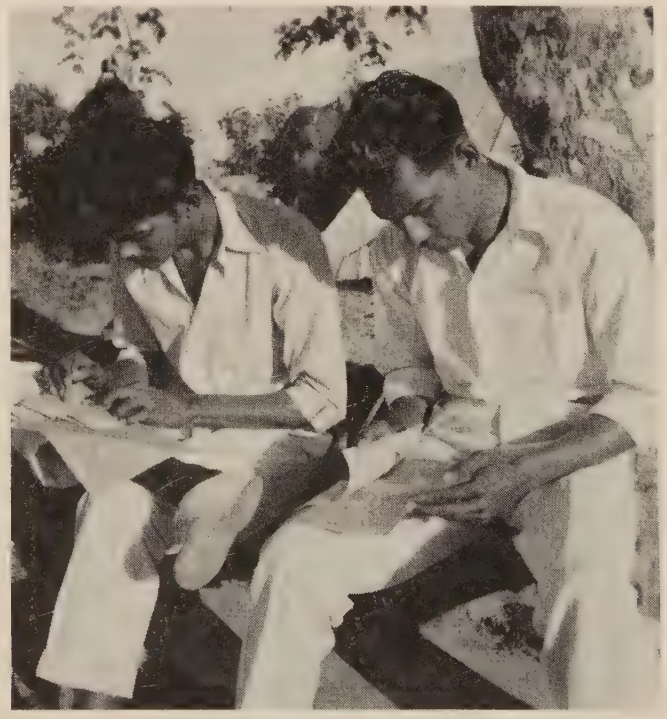
Then in the fall of 1954 the promise to establish a young adult conference was fulfilled. Indian leaders together with Raymond Adams, Miss Alice Porter and Mr. and Mrs. Herman Reynolds, all missionaries to India with The United Christian Missionary Society, helped to get the Khuria conference started. Nathaniel Peters, who directs the home mission work of the Indian churches at Kotah, served as conference director.

In this quiet jungle setting, with beauty surrounding them every hour of the day, both students and faculty felt daily drawn more near to each other and to God.

*Mr. Reynolds is a missionary to India with The United Christian Missionary Society.

Nathaniel Peters, conference director, rings the dinner bell.

Richard, Saloshna and Shanti Henry attended the conference.



Two young men at the conference observe early morning watch.

A scene of beauty which will greet Disciples in Toronto next August is this view of University Avenue in the heart of the convention city.

Preparing for the 8,000 Disciples who will converge on Toronto, Canadians are learning that

Conventions Mean Work!

By JESSE M. BADER*

THE opening of the Fifth World Convention of Churches of Christ (Disciples) will mark the end of many months of preliminary work by Canadian Disciples. When 8,000 persons converge on the historic city of Toronto on August 16, they will have scores of persons to thank for the kind of convention program which will be theirs for six days. All matters from the vital one of housing to that of entertainment will have been carefully worked out to provide convention goers with a memorable experience.

Since there is no International Convention this year it is expected that a large number of Disciples will attend the world gathering. Herman Stephens, chairman of the Toronto local committee, reports that room reservations in hotels, motels and college dormitories will accommodate 5,000; others will be housed in tourist and private homes. Since Toronto annually cares for great throngs of people who attend the Canadian Exhibition, it is certain that the city is prepared to care for those who attend the World Convention.

To Be Held in Maple Leaf Gardens

The convention will be held in the Maple Leaf Gardens which seats 12,000 persons. This is the finest convention auditorium in Canada, and will be particularly suited to the needs of the World Convention. A special committee headed by Alan Burton, general manager of the Simpson store in Toronto, will have charge of the decoration of the Gardens. Edgar G. Burton, one of the leading laymen in the Canadian churches, is president of the World Convention. He will preside at the Toronto assembly.

A choir of 500 voices will sing each night during the convention. The director of music for the convention is Ernest Lawrence of Texas Christian University, Ft. Worth, Texas, and the chairman of the committee on the Pageant of the Flags is Mrs. Fred White of Buffalo, New York. R. Melvyn Thompson of New Castle, Indiana, is the director in charge of preparations for the communion service.

"About four hundred elders and deacons," Mr. Thompson states, "will be used in the communion service which will be held on Sunday afternoon, August 21, at 3:30 P.M. in the Maple Leaf Gardens."

One of the most interesting features of the Toronto World Convention will be the study group breakfasts to be held on Wednesday and Thursday mornings from 7:30 to 9:30 o'clock at the Royal York Hotel. There will be twelve simultaneous breakfast groups. Each will study the same subject both mornings under the direction of a chairman and two resource leaders. Since Disciples like to discuss vital subjects which have to do with their Christian faith, these breakfasts will have a large attendance.

Many feel that the World Convention is doing a unique thing in carrying on the preparatory studies now in progress, and also in making provision at Toronto for a free and open discussion of several vital subjects which have to do with the Christian faith. Such studies and discussions, carried on in a Christian spirit, will help toward a meeting of minds and a larger unity among the members of churches in the thirty countries of the world.

Manuscripts to Be Sent Out

The study committee will try to send to each person who desires to participate in these study breakfasts a copy of the manuscript to be studied in his group. This will be sent to the person before he leaves for Toronto.

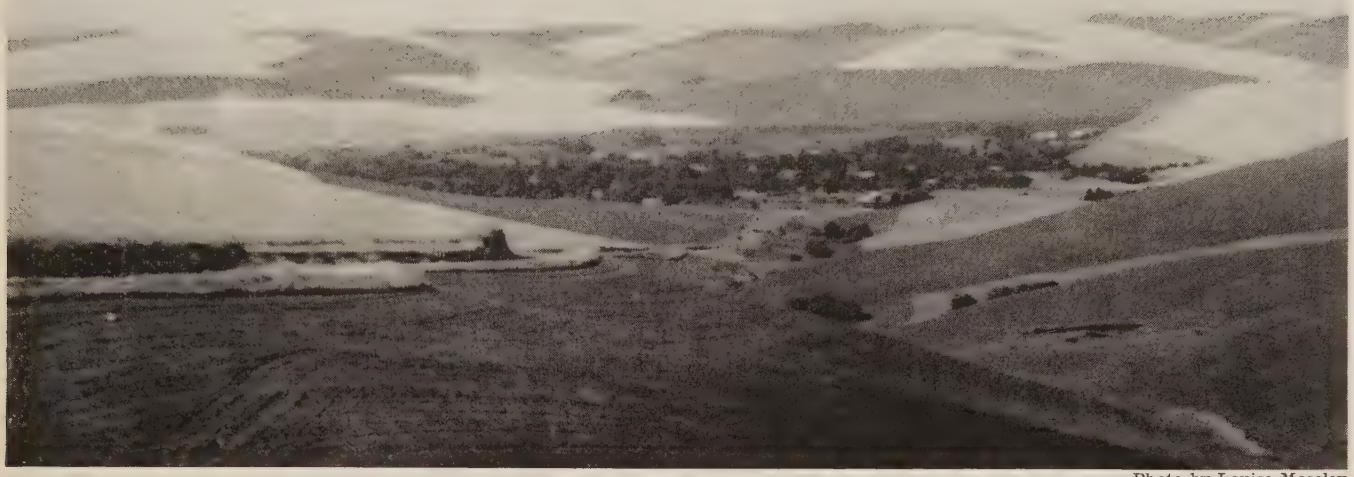
There will be no convention program session on Saturday afternoon, August 20. Instead, arrangements are being made for a directed tour of the city. Already, fifty large busses have been chartered to carry the visitors over the city on this guided tour. At the conclusion of the trip the city is giving the convention a municipal tea at Hart House situated on the spacious campus of Toronto University.

Information about the convention is available from the registrar, H. B. Holloway, 320 Lesley Avenue, Indianapolis, Indiana. Many local churches have registrars who are responsible for the pre-convention registration within their own congregations.

*Dr. Bader is general secretary of the World Convention of Churches of Christ (Disciples), 175 Fifth Avenue, New York, N. Y.

Churches Must Change

By J. EDWARD MOSELEY



—Photo by Louise Moseley

A population shift in this once-prosperous valley in Washington state left Disciples with a large church and few members.

THERE is nothing more certain in life than the inevitability of change. Local churches are so much a part of their communities that every change in the pattern of living influences religious programs. Civilized life has become increasingly complex and the tempo of living has increased.

Churches are concerned with people, the better ones who move in and out of the thousands of buildings erected to the glory of God, and the neglected ones whose inadequate housing surrounds far too many of these edifices. These people, therefore, require that churches be receptive to new ideas, and that they study and adopt new ways to meet the needs of the constantly shifting population.

Two types of mobility are involved in population movements. First, there is vertical mobility, or the shifting of a person from one social group to another. The farmer's daughter, for instance, becomes an actress or a model, thereby living in a new social situation. This may develop strain and insecurity for lack of familiar patterns of life. New standards and values, and the struggle with new work, may cause frustration and anxiety. A second type is horizontal mobility, or the moving from one place to another. During 1930-1949, for instance, more than 20,000,000 persons moved from farms to non-farm areas. Such change may bring insecurity and fear, due to lack of permanency in jobs, loneliness, and the newness of either job or community.

In the increasing horizontal mobility of the American people, not only have millions of farm people moved to urban areas, requiring a rethinking of the strategy of home missions, but the increasing "flight to suburbia" in the decentralization of cities has caught additional millions. Because of the changing needs of people, programs of local churches are changing.

In the area of home missions, the agencies representing the churches are re-evaluating and adapting their programs in the light of changing needs. Television, for instance, needs to be explored so that churches can find out the implications of this medium of communication on their local programs. All Christians are interdependent and no church exists in isolation. Disciples of Christ are finding that midway in their Long-Range Program of the 1950's some objectives and techniques have to be adapted to meet changing needs. The outreach emphasis, beginning July 1, will be "The Church in a Changing America," representing North American Missions and Church Extension.

Studies Needs and Opportunities

The Home and State Missions Planning Council carries the responsibility for Disciples of Christ in studying the needs and missionary opportunities in the United States and Canada. It is a representative group (all but one of the last seven International Convention presidents have been active participants) that holds plenary meetings every two years with committee sessions twice a year. The organization has matured through experience. The home missions program of tomorrow results from this interchange of ideas. Dr. Waymon Parsons is the chairman and Dr. Willard M. Wickizer, the administrative secretary.

When these home mission needs and opportunities are recognized, the Council prepares materials for member organizations. The basic ideas and recommended materials and programs of the Council have become really outstanding pilot projects in American Protestantism. The Code of Ministerial Ethics, for instance—the only one currently available in Protestantism—is frequently requested in numbers by other religious bodies and seminaries. The joint responsibility of

the Council is carried by the Division of Home Missions of The United Christian Missionary Society, the state and regional missionary societies, the All-Canada Committee, and several related agencies.

The effects of the basic changes that occur with mobile population shifts mean that where there are people there is always the need for a church. Four of the most strategic emphases that are receiving major consideration of the Council during this year and next are new churches, racial integration, ecumenical concerns, and membership development.

The first emphasis is upon new churches. The establishment of hundreds of new congregations and the erection of adequate buildings is a paramount need for Disciples of Christ. The 30 to 35 being organized annually are inadequate. However, such problems as leadership, organizations and finances must be surmounted. The Council is considering the best national strategy and method for establishing new congregations. The wide gulf between the need and the possibilities should be bridged as soon as possible with the establishing of new congregations receiving high priority.

In urban centers, where Disciples are the weakest, there are two perils. One is the tendency of the large, downtown "mother" church to dominate the city area so that the organization of new churches is discouraged. Another is the opposite danger, namely, the siphoning off of so much personnel and talent from the "mother" church by the "children" in other areas that the older congregation languishes.

Changing neighborhoods in cities require an adequate strategy for mergers and relocations. Too often the Protestant church beats a retreat to a more "favorable" location in the suburbs rather than reorganizing its program. This has left much of the needy area of the inner city inadequately churched. In the relocation of a church, is the decision primarily one of the single congregation or the united one of all cooperating churches in the urban area, even when some may be located across a state line?

Churches Are Static or Dying

Many town and country churches are static or dying. This is so even though the rural population of the United States is now the largest in the nation's history. Already it is evident that large numbers of people are failing to receive adequate spiritual ministry because of weak programs of rural churches. Too many struggling town and country churches are trying to serve their communities with the methods of a generation or more ago.

Racial integration is a second concern. In the decade of 1940-50, more than one million Negroes left the South for industrial centers elsewhere. The momentous 1954 Supreme Court decision outlawing segregation in public schools provides all churches with a distinctive opportunity to express in more positive fashion the principle of the brotherhood of man under the fatherhood of God. In an integrated society the churches will have to stop running away from Negroes who move into their vicinities. Many churches of Disciples of Christ are located in changing communities where problems of integration and desegregation must be confronted in terms of membership and service outreach. During this time state and national brotherhood agencies will continue to work toward racially inclusive programs.

The interracial church is primarily a phenomenon of the city. Some have been, and will be, started on an interracial basis. Others will be formed through desegregation by the assimilation of non-Caucasian groups by churches that are totally Caucasian, or vice versa. The reality of the present segregated church in America demands from some Disciples that something be done to establish new Negro churches. Would this be most desirable? Other Disciples consider it best to establish *Christian* churches in Negro communities that would be open to all people of any race, since it is the business of the church to be Christian wherever it is located. This, of course, anticipates the time when there will be no more segregation.

A third area involves ecumenical concerns. Increasingly, Disciples no longer believe in establishing churches in competitive situations. Therefore, a group frequently receives a definite assignment, under the comity arrangement of a Council of Churches, for an area where there is no other church. After a survey of the situation, the need may call for an ecumenical or an interracial approach, through a merger, some form of federal union, or other means of unity. These ecumenical concerns cannot be ignored.

Need for Cooperation Apparent

The need for more cooperation among Disciples is apparent. This calls for the expansion of county units of fellowship, planning and work, and a restudy of urban relationships. Then, each congregation should cooperate with other congregations in conserving members. All of these techniques are excellent resources to overcome narrow provincialism.

The development of the ecumencial spirit and approach means that additional opportunities will be found for doing things together with other Christian people, regardless of differences in viewpoint.

Membership development is a fourth emphasis. During the 1953-54 Year of Evangelism, Disciples showed the largest net gain in membership for some years. During 1955-56, emphasis will be given to personal evangelism. At least 70,000 Disciple laymen will be enlisted for this type of evangelism in local congregations. A mobile population increases the problems of membership recruitment.

No church during this time, however, can afford to ignore the marginal or inactive members. The "dead cells" in churches make no converts. The alarming loss of members of the churches may be due to the superficial nature of commitment made at the time of decision. Local churches should become concerned to conserve their gains in membership and to reduce the great waste of manpower and the loss to the Kingdom of God.

The problem of membership development is created by the nomadic civilization with 56 per cent of the people in a given community moving every decade and some 40 per cent, across state lines.

Secular forces, which militate against the growth of Christianity, have kept pace with necessary change. The churches should do so, too, and learn to change what can be changed.

The Christian Home Movement in India was started in 1941. Its goal has been to help raise the level of living in the homes of India—especially in the homes of rural villages like this where basic rules of health and sanitation are almost unknown.

India and the Christian Home

STORY by MILDRED REYNOLDS* PHOTOS by VERONA from BLACK STAR

THE family sat down on mats in their courtyard; the older daughter brought out the lantern and the worship service began. Since the nine-year-old daughter was the leader that night, she chose the songs and the mother led the singing. Everyone had a part in the service; even the little three-year-old said his only Bible verse, "God is love." The father ended the meeting with prayer and they all joined in the Lord's Prayer. This was the first worship service that this family had ever held in their home. It was a part of the pledge that they, with thousands of other such families all over India, were carrying out in the celebration of Christian Home Week.

We were invited into their one-room home to see their newly arranged worship center. In one corner was a goods box neatly covered with light blue cloth on which was stitched a white cross. On the box was the Bible and their hymn books; above it on the wall was a picture of Christ in Gethsemane. It was such a simple thing and yet it bore a silent witness to everyone who came to that home.

As the Bible women and I walked home that night we recalled the first little group of missionary mothers and Indian leaders who gathered together to talk about the Christian Home Movement as it was carried on in China. Among that group was the wife of the former governor of Bombay, Lady Maharaj Singh, and she spoke of how the Hindu religion is very much the

*Mrs. Herman Reynolds is a missionary to India with The United Christian Missionary Society.

religion of the home and family. Many of its most worth-while teachings are connected with the home. So we felt the need of making Christianity in India more closely attached to the home.

From the interest and prayers of this little group came our first series of meetings in Indian churches. The National Christian Council was approached, and Miss Ruth Ure (now Mrs. Warren of Mysore) volunteered to visit the churches. This took place in the year 1941-42. By the year 1946 we had our provincial secretaries appointed and the movement was well begun.

During the first five years the work was centered around these three goals: (1) Family worship, or religion in the home, including daily worship, emphasis on church and Sunday school attendance and on every family owning its Bible and hymn books; (2) Better, cleaner and more comfortable homes; (3) Christian literature for the homes, including books on worship, Bible study, family relations, home improvement and decoration, child training and care.

Since most of the workers in this movement were volunteers, they had to fit the work into an already full schedule of mission and church activity. However, this was one thing at which all missions and churches could work together. So we met in small local committees and in regional and provincial groups until we had plans and goals to present to all the churches for their use during Christian Home Week.

The program took many different forms in the various churches, and that was the aim—to interest the local groups and let them express themselves according to the local situation.

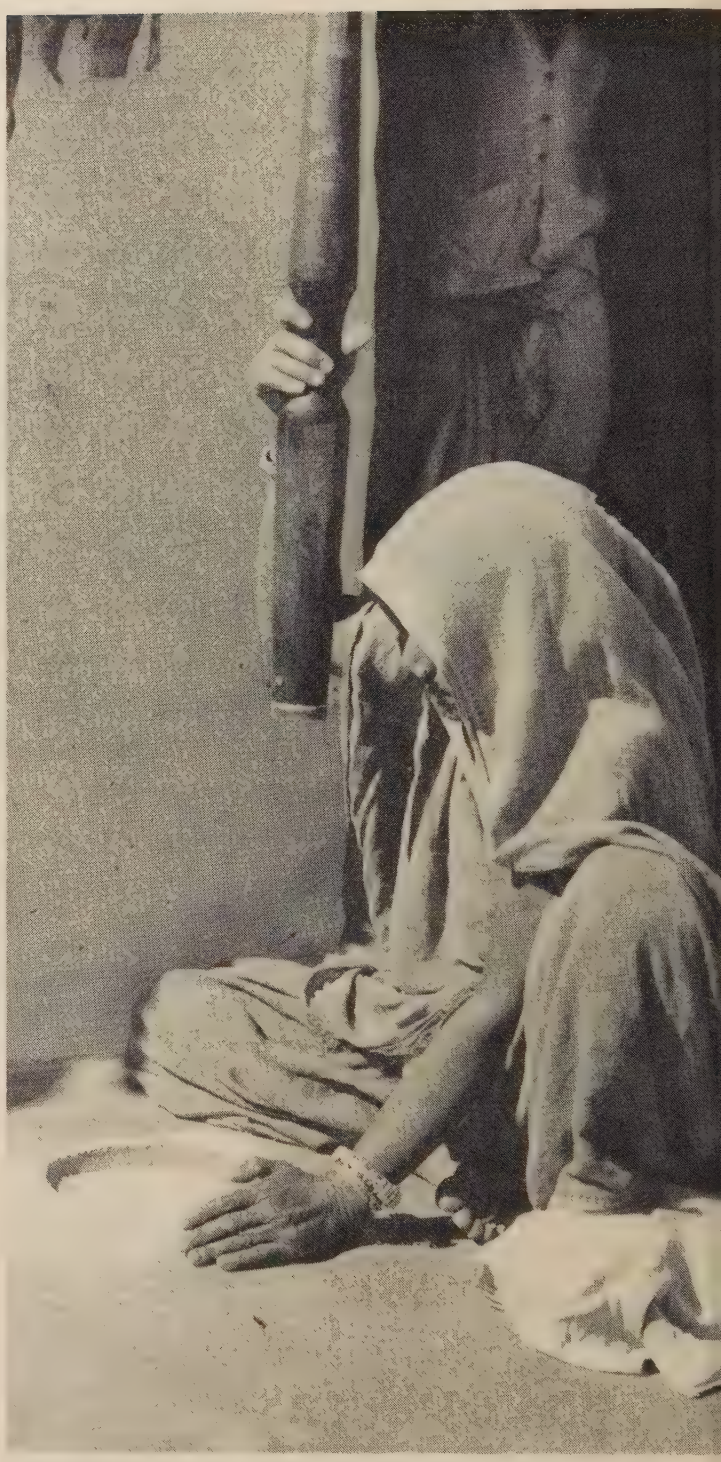
Emphasis Placed on Needs

In some places the emphasis was on the needs of the home, a bathing place for the family, a smokeless *chula* (native stove made of mud or brick), or home decoration. Again the emphasis was put on gardening. In places where the bazaar was short of greens in the hot season, the people were taught how they could raise greens in their own back yards for their family.

Home science is one of the great needs of the day in India. The Union Health Minister, Rajkumari Amrit Kaur, has said: "Home Science studies constitute the most effective instrument for linking dynamic, progressive life as we know of it in the urban areas with the sub-human existence in the rural areas. . . . This cannot come with a little knowledge of home problems. The servants of this science must be missionaries, filled with zeal and ready to face hardships and privations, that the country may prosper."

The government of India is forging right ahead with this branch of education, opening home science classes in high schools and colleges and doing many things to make this science a popular subject in education.

As Disciples of Christ, we are very proud of our fine school that specializes in Home Science—Sumankhetan in Pendra Road. Courses given there on child care, cooking, sewing, gardening, rural psychology, homecraft and pre-nursing are bearing fruit in many villages today. When we want to teach the mothers in the home about the smokeless *chulas,* we refer them to the cottages at Sumankhetan. At Christmas time, when the women want new ideas for wall or floor decoration they know that they can get them from any Sumankhetan graduate. The courses on child care and home nursing form a good basis for nurse's training.



Here a housewife pounds out the day's ration of rice in a small hole hollowed out for that purpose near the door. The Christian Home Movement is trying to help these housewives learn cleaner and more sanitary ways of preparing their food.

For many years the different missions of this area have held joint conferences for their paid workers, but the laity had no part in these meetings. The Christian Home Movement offered just the opportunity for a laymen's conference. So in the year 1946 we held a delegated conference for all the churches in the Chhatisgarh area.

An Indian mother feeds her children as they sit in the courtyard in front of their home. Life is simple for these villagers who use neither chairs and tables, nor knives and forks. Disease-carrying flies are plentiful and the dust of the yard drifts over the food. This Indian mother is caring for her children in the best way she knows, but the Christian Home Movement will help her and others like her to prolong the lives of the children by following simple rules of health and cleanliness.

One hundred and four delegates were present from thirty-four churches, and five missions were represented. Women from all walks of life planned together for the advancement of home and church. After attending the lectures, demonstrations and planning groups, every woman went home with some ideas about the great movement of the Christian home and felt that she had a part in it. Suggested programs were typed and sent out by these women to the churches represented. Of course, the church programs as they were carried out were not a hundred per cent successful. However, over three-fourths of all of the churches in our area had some kind of Christian home festival, and we have held a similar conference every year since 1946.

Last year in Bilaspur we had about 160 present and the emphasis was on Christian marriage. Dr. Moti Solomon (Disciple), Mrs. Yusufji (Methodist), Mrs. Jivan Mull, president (Evangelical), Mrs. Gurbachan Singh (Evangelical), and Mrs. Deborah Peters (Disciple) were the speakers. Workshops were held on planned parent-

Here Indian village women are being taught to knit. Their work-hardened hands have some difficulty at first in holding the needles properly but, anxious to learn, they persevere.

hood, broken homes considered as a church problem, the small child and his problems. All of these groups were interesting and the women found it very hard to stop talking on time.

The program for the 1955 conference has been carefully planned by the conference officers, and for the first time it represents all Indian planning. The theme for 1955 is "My Home, a Witness for Christ."

When we recall how very young the Christian Home Movement is in India, we feel that we have done well in the number of pamphlets, small books and magazines that have been printed. The East Asian Christian Home Seminar Conference held in Manila recently commended the Indian delegates for their work. Our Christian Home Bulletin, printed quarterly in English, is to be exchanged in several countries this year. It has a vernacular edition in most of the languages in India.

Some of the interesting pamphlets that have been printed in the vernacular include devotional and Bible study helps, books on homes and gardens, and books concerned with planned parenthood and marriage and the family.

The need for literature is still very great and we are hoping this year to put out at least two more books in Hindi.

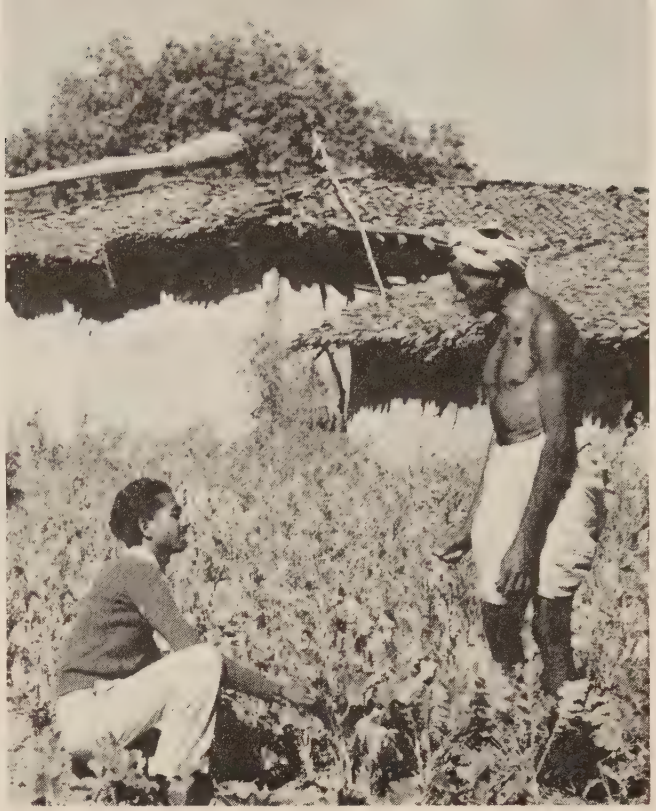
When the Christian Home Movement started, we looked forward to the time when it would become so

These Christian homes are more attractive than the usual village houses. Christians maintain gardens, keep their yards neat and whitewash their houses frequently. The herd of well-kept cattle in the lane belongs to the Christian community.

much a part of the life of the people that it would be entirely in the hands of the Indian leaders. We can almost see that day now. As we look at the membership of the All India Christian Home Committee who met with some overseas leaders last year in Nagpur we see very few foreign names. Mrs. Deborah Peters was the representative from this area. She came back from that meeting very enthusiastic about it and went to most of our churches with the message she had received in Nagpur.

Mrs. Gurbachan Singh is our first Indian Mid-India Christian Home Secretary. Mrs. P. D. Sukhnandan has given much service in former years and will soon be getting into the work again. Mrs. Murad Scott, Mrs. Augustine Das, and scores of others are giving freely of their time in this great movement. Mrs. Phillip James is the vice-president for our conference this year and has been very busy in preparing the program. The James family was voted "The Family of the Year" last year in Mungeli.

Thus the witness of the Christian home in India is being felt today. The children of these homes are our greatest sermons. Who can assess the value and the influence of one Christian home? The children go out into the world equipped with something that the world cannot give and cannot take away—the mark of a Christian home.



The headman of an Indian village discusses his vegetable garden with a supervisor. Both the Abundant Life program and the Christian Home Movement encourage such back-yard gardening.

All village improvement programs try to improve sanitation. A soakpit has just been constructed in front of this home. Now when the family bathes on the veranda the water will drain into the pit instead of running down the middle of the street.

"The Shortest Distance . . ."

Bob Hurdle Couldn't Change the Color of His Skin but He Did Change the Attitude Of His White Classmates at Harmony High

By FLORENCE MILLER STRAUSS*

THERE was tenseness in the dressing room as coach Valentine announced that Jim Centers had the mumps and would not run the hundred yard dash that afternoon. Everyone knew what it meant to Harmony High. Not only would the school be out of this race, but if it did not field a runner this year it would not field one next year either. And that meant the silver cup would not repose in the trophy case during the high school careers of the present athletes.

Bob Hurdle sat at the rear of the room, his heart pounding against his ribs. He saw a year's work going into the discard. He had put all his loyalty for his school into the training of Jim Centers. Side by side with the coach he had checked Jim's timing, his starting reaction and his length of stride. He had run side by side with him to help him get the correct rhythm. Hours of work were to have been repaid this afternoon. And he saw it all crumbling before his eyes.

"If we had another runner we could put him in even now," he heard Valentine saying. "But we haven't any."

Bob pounded a curled fist into the palm of his hand. He swallowed hard and then, as if in a dream, he heard himself say, "I'll go in, Coach. I'll run the race."

A THICK silence fell over the room. The coach took a deep breath. "But Bob—" he began.

"I know, sir," Bob said. "I know I'm black, and black legs aren't considered as good as white ones. But I've practiced with Jim. I want Harmony to have a chance next year."

The coach hesitated and then he waved the boys who were to run in other events out of the room. "Bob," he said quietly, "it'll seem a lot longer distance than 100 yards. It'll be a long, long way."

"I don't care," said Bob. "I know the kids don't like my skin but I like Harmony High. Next year Jim can run and win for them."

And now he was at the starting line, crouching with the runners from other schools in the district. As soon as he had come out onto the track the same queer hush that had pervated the dressing room seemed to settle down on the cheering section. Bob tried not to think about it. He had run his best for Harmony even if he weren't accepted. It was the nearest to happiness he had ever known. Even if he really weren't part of the student body, it was his school and he loved it.

The public address system was announcing the race. The runners crouched at the starting line. The names were being read and a cheer greeted each one. "And for Harmony High," said the announcer, "Bob Hurdle!" Bob strained at the starting line and then he closed his eyes and drew in a deep breath. Instead of a deep cheer at the sound of his name he heard a long, resounding boo.

BUT the race wouldn't wait for boos or even cheers. The gun barked somewhere overhead and Bob automatically leaped forward as the sound still rang in his ears. He set his eyes on the finish line and drew his head back to give his lungs plenty of air.

He reached ahead with his long, ebony legs. One step, two steps. Then his stride broke. The boy next to him had lurched into his side. "Nigger," he snarled as he sped by Bob.

At that moment the race somehow became more than just a means to keep Harmony in the running next year. That one word spoken in a sneering, domineering tone seemed to unlock all the pent-up feelings of a down-trodden race that lodged within the heart of Bob Hurdle. He couldn't tell whether he heard the echo of the boos that had gone up at the reading of his name or whether the stands were still booing. But he could feel that suddenly he wasn't running only for Harmony High. He was running for every lad with a dusky skin whose brain and brawn were pushed around in a white world.

He reached out with his long legs and his whole being seemed to spring to new life. His muscles fell into a rhythm that made the ground pass beneath him like a moving belt. He merely moved his legs and swayed his body, and the ground passed under him. He took deep even breaths, and the thump, thump, thump of his feet on the track soon brought him side by side with the runner who had opened the deep recesses of his heart.

BOB stretched one leg after another, matching pace for pace with the white boy. Far off he heard some screams and shrieks of the crowd but it all seemed hazy. The only reality was that white boy striding along beside him and that thin, wavering tape up ahead.

And then suddenly, as he had coached Jim Centers to do, he took a deep breath, and shortening his stride the least bit, he forced a little more speed into his charging legs and pulled out ahead of his white opponent. Two more steps and he fell against the finish tape and into the arms of Coach Valentine.

THE next thing he actually knew, he was up on the platform before the grandstand, and the Pep Club president of Harmony High was handing him the big silver loving cup he had won for the school. She turned and said into the loud speaker, "Bob, we're sorry, also. We haven't been very polite or kind. Bob, we're sorry. You aren't just as good as we are. You're better!"

As the cheers rose, Bob looked at Coach Valentine standing beside him. "Coach," he said, "it was a long, long way. But I've found out one thing. When you have a problem, the shortest distance between that problem and its solution is a straight line. For me, that straight line measured just 100 yards."

*Mrs. Strauss taught school in Kansas for more than twenty years. This story is based on an actual experience, although the names have been changed. Mrs. Strauss now teaches in Fort Worth, Texas.

CAPRA Program

Favorable response by churches to a new book-club type of program in the field of social action has been reported by Barton Hunter, executive secretary of the department of social welfare of The United Christian Missionary Society. A number of churches have subscribed to CAPRA (Christian Action Program Resource Associates), and are receiving for a fee of thirty-five dollars more than eighty dollars worth of films, filmstrips, books, pamphlets, plays, posters and other materials.

—Photos by Paul Stone

In the areas of Mexico where there is little rain, a tranquil scene like the one above at Mountain of Light Farm, is rare.

Water of Life

In Mexico—Where Rainfall Is Infrequent—Disciples Have a Unique Opportunity

By BARBARA STONE*

SENOR, may we have permission to go bathing in your swimming pool?" asked three small boys from a near-by town. And from the looks of their dirty faces they were truly asking to go *bathing* at Mountain of Light Farm and not just to go swimming for the fun of it. Even though their town—like Pabellon where the farm is located—has a public water supply, there is always a scarcity of water. So it is that people come to the Mission for an answer to their needs.

The wife of one of our sharecroppers who lives at the edge of town recently asked, "Senora, may I bring my clothes to the farm to wash them? Our well has gone dry."

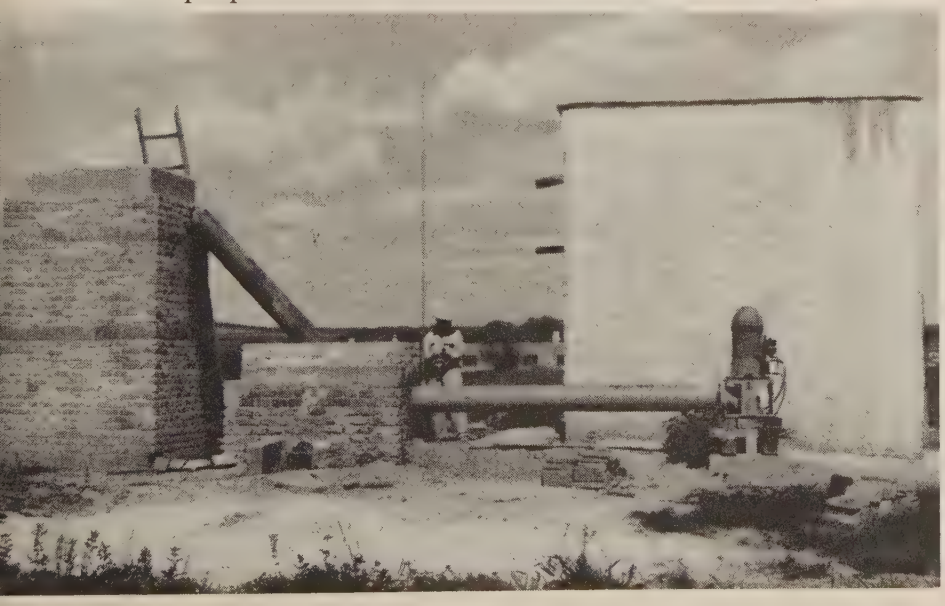
Although we have outside concrete tubs which all of the women of the neighborhood are welcome to use, this woman had to carry her clothes for two miles to take advantage of them.

On some days everyone can bathe and wash his clothes—and without asking permission—because on those days the water is running in the irrigation ditches here on Mountain of Light Farm. Since a little soap in the water and a little extra dirt do not hurt the crops, everyone feels free to make use of the precious water that is flowing, almost like magic, from our new deep well. By leaving on part of their clothes while they bathe out in public, the people maintain their modesty but still get clean.

Although there is just as much water as ever available in the outside tubs for washing, the women prefer to get down on their hands and knees to wash their clothes as all their ancestors have done. Perhaps it is not so much that they like to wash in this position as it is that they cannot bear to see so much water "wasted" just for irrigation. But seeing the difference in the crops that have been irrigated and the ones that have not, one knows that the water has not been wasted. The irrigated crops are always superior.

*Mrs. Stone is a missionary in Mexico with The United Christian Missionary Society.

The six-inch irrigation well at Mountain of Light Farm in Pabellon has a Diesel motor and a pump which are enclosed in the brick structures shown in the photo below.



Christian People Responded

The reason that we have water when others do not—that we have a swimming pool (which is really a large open reservoir for irrigation), outdoor washtubs with running water, and enough water to irrigate all our crops—is that Christian people have been challenged by the needs here and have responded with their donations to make possible a six-inch drilled well, a Diesel motor and a pump. Even in Mexico City the water has to be boiled to be really safe to drink, but our water which comes from 630 feet underground is pure enough to be used without boiling. This is a great advantage, since we would have to boil several gallons of water daily to supply seventeen boys and five adults with drinking water.

It may seem strange that we sell water. But the truth is that our neighbors gladly pay one dollar an hour for irrigation water from our well when we do not need it for our own crops. Water is such a scarce com-

modity that no one expects to get it free. Thus, the well helps pay for its operation in actual cash as well as in more bountiful harvests.

Since rain falls only about three months of the year, it is a novelty to all of us when it does come; and it is welcomed with a prayer of thanksgiving. It is even more of a miracle to small children. They realize early in their lives that the water from irrigation wells is more important in making the crops grow than the small amount of rain that falls.

This was illustrated in a recent Sunday school class of kindergarten-age children. We were discussing where our bread comes from and to whom we should be grateful for it. We said that our mothers make the tortillas after carrying the corn to the mill. The man there grinds the corn. Our fathers harvest the corn or earn the money to buy it.

Talked About Growth

Then we talked about what makes the corn grow. We thought about the animals that pull the plow to make the ground ready for planting. Then we talked about God, who sends the sunshine.

"What else do we need to make the corn grow?" I asked.

"Water," answered one little boy.

Then, trying to turn their thoughts again to God as the source of all things, I continued, "And where does the water come from?"

"From the deep well," promptly answered the son of the man who operates the motor of our well.

When people have enough of the water of life to quench their thirst, cleanse their bodies and water their crops, it is easier for them to comprehend the meaning of the "living water" of which Jesus spoke. We are grateful that we can give people not only the water that gives life but also the living water.

Pentecost and Christian Unity

PENTECOST has long seemed an appropriate season in which to stress Christian unity. The singleness of purpose among the early disciples gathered in the upper room, and the empowering of them by the Holy Spirit as they were together, suggests the new empowering which under God is possible for a church which rediscovers its unity in Jesus Christ.

The Council on Christian Unity therefore has suggested that through the week culminating in Pentecost (Sunday, May 29, 1955), Christians as individuals and in churches join in a season of prayer for Christian unity.

The following suggestions are offered for the observance of Pentecost:

1. *Prayer in local services* throughout the week and on Pentecost may include petitions for the unity of the divided house of God.

2. *United services* which bring Christians of a community or neighborhood together in worship are particularly appropriate.

3. *Sermons, addresses and discussions* centered in whole or in part in the concern for a united church help lift up the cause of Christian unity.

4. *Participation of churches* in local and state church federations and in the National and World Councils of Churches, and their support of these, may well be emphasized in the Pentecost season.

5. *Personal prayer* for the unity of the church and on behalf of the appreciation of traditions of other churches will help make Pentecost a personal experience.

6. *Appropriate hymns* will add to the significance of the observance. "Eleven Ecumenical Hymns," written in recognition of the Evanston Assembly, may be obtained in a booklet from the Hymn Society of America, 297 Fouth Avenue, New York 10, N. Y., for twenty-five cents. Included are hymns by Georgia Harkness and Perry E. Gresham. The hymn by Dr. Harkness may be secured for three cents each in any quantity. Other appropriate hymns found in most hymnals include:

"Holy Spirit, Truth Divine"—Longfellow
"Glorious Things of Thee Are Spoken"—Newton
"In Christ There Is No East or West"—Oxenham
"Blest Be the Tie that Binds"—Fawcett
"The Church's One Foundation"—Stone

7. *Scripture readings* suggested for the season are Acts 2:1-21, John 17:1-23, I Corinthians 12:1-27, and Ephesians 4:1-16.

For many years there have been churches of Disciples of Christ which have observed Pentecost as a period for emphasis upon the urgent necessity for increasing unity among Christians. Many also have brought the emphasis of unity and cooperation into their observance of World Communion Sunday and Reformation Sunday.

National Council Reports on Radio and TV Gains

NEARLY 500 individual religious radio and television programs were produced in the United States last year by thirty major church bodies cooperating through the Broadcasting and Film Commission of the National Council of Churches.

Counting as a single broadcast unit each time one station carries a program, the figures total 58,400 broadcasts and telecasts. The number compares with slightly more than 37,000 units for the previous year.

Radio broadcasts numbered 318 individual programs and 31,400 units, while television carried 175 commission programs for a total of 27,000 units.

The figures highlighted a 1954 report released in connection with a recent two-day meeting of more than two hundred radio and TV specialists in New York.

Anticipating an even broader program during 1955, the board of the B.F.C. authorized the largest budget for religious radio, television and film production in the history of cooperative work in the United States.

Home Missions Tour Scheduled for August

A HOME missions tour for business women in churches of Disciples of Christ will be conducted from August 7-27 by Miss Katherine Schutze, national director of business women's groups for The United Christian Missionary Society. Attendance at sessions of the World Convention of Churches of Christ (Disciples) is included on the itinerary, and the tour members will be in Toronto, Ontario, from August 16-21. The central purpose of the tour is to give women an opportunity to visit historic Cane Ridge Meeting House, Hazel Green Academy and Berea College in Kentucky. The tour will cover more than 2,000 miles and will take participants into seven states.

The tour will begin in Indianapolis (as shown in drawing at right). After a day of visiting places of interest, the women will leave for Kentucky, where they will see missionary work in the mountain areas.

The trip northward to the World Convention will include stops at Bethany College in West Virginia and at Niagara Falls. After the Toronto convention adjourns, the tour group will return to Indianapolis. On this return trip ample time will be given over to recreation. Information about this home missions tour is available from Miss Schutze, 222 South Downey Avenue, Indianapolis 7, Indiana. The tour is limited to thirty-six persons.

—Photos by Foster

Family devotion is an essential part of life in the Christian home. In the photo above, Mr. and Mrs. Herald Demaree are joined for dinner by a daughter and her family who live near by. Together the members of the group express their thankfulness.

A Home that Is Open to God

The Ideals of Christian Family Week Are Put into Action in a Disciple Educator's Farm Home

OPEN Your Home to God" is the theme of Christian Family Week, to be observed May 1-8 by Disciples of Christ and other communions. During this period churches will be emphasizing ways in which families may be strengthened in the relationship of the members to one another and to God. Emphasis will be placed upon the home as a means of service in the Kingdom, as a place of worship, as a place of fellowship, and as an instrument of Christian growth.

The photographs on this page illustrate aspects of the Christian home. They were taken in the farm home of Mrs. Herald (Doris C.) Demaree near Franklin, Indiana. Mrs. Demaree this year received the Colgate Distinguished Service Citation as the outstanding lay person of 1954 in the field of Christian education. She is the author of lesson materials, articles and books in the field. Her life as a housewife gives inspiration to others who, during Christian Family Week, seek to open their homes to God.

Mrs. Demaree has for many years contributed her talents to the church. Below, she takes time to finish the writing of another church school lesson which will find its way into Bethany quarterlies. Her "office" is located in her home.

A Christian housewife often finds time during the day to think about God while going about her routine work. Mrs. Demaree, who has the usual farm wife's responsibilities, has many opportunities for prayer and reflection while she is at work.

Classroom and Campus

edited by H. L. Smith

Lynchburg College
Lynchburg, Virginia

THE Floyd L. Knight Memorial Library, completed last fall, was formally dedicated on Founders' Day, April 19.

Clarence Jordan, founder and director of Koinonia (meaning fellowship) Farms in Georgia, was speaker during the annual Student Christian Association Week. The theme for the week was "Where Is Christianity? Where Are You?" An all-school party in the gymnasium closed the week's activities.

More than a hundred volumes were donated by students and faculty in a recent drive sponsored by the International Relations Club to collect books for use in Asia where libraries were burned during the war.

Dr. Elton Trueblood delivered the Jean Cutler Shumate Lecture on March 10. The annual lecture is made possible by the gift of Goulder Shumate in memory of his wife, and it features a message by a prominent minister or layman on the Christian ministry and its challenge to our finest young men and women. The subject of this year's lecture was "A New Christian Order for Our Times."

The sixth annual Institute on World Affairs had as its theme, "The Political and Social Implications of the Use of Atomic Energy." The speakers were Dr. Clifford Beck, professor of physics at North Carolina State College, and Dr. Hornell Hart, professor of sociology at Duke University.

Among Virginia's twelve private colleges, Lynchburg ranks third in the number of students enrolled in teaching curricula.

Northwest Christian College
Eugene, Oregon

Northwest Christian College Day was observed on April 24. The college provided a student or a faculty member to speak in any church in the Northwest that requested one. This special day coincides with the emphasis of the National Council of Churches of Christ in the U.S.A. and also with our own brotherhood Higher Education Day.

On April 1 the students presented their annual Senior Symposium at the Eugene High School. This is an evening of entertainment given by the four college classes in competition. Musical and dramatic talent were features of the evening.

Robert Richard Smythe, junior from Burley, Idaho, received one of the Eastern Star Training Awards in Religious Leadership—ESTARL—for use in continuing his studies in preparation for the Christian ministry. The $250 award is designated to assist in the purchase of books and supplies, payment of tuition, etc., as needed.

Disciples Divinity House
University of Chicago
Chicago, Illinois

The Hoover Lectures on Christian Unity were held April 11 to 13 at the University of Chicago. The lecturer this year was Dr. John Knox of the Department of New Testament of Union Theological Seminary, New York. Dr. Knox lectured on the problem of unity in the New Testament church.

Dean and Mrs. Blakemore are now living in the house which has been acquired as a dean's residence by the Disciples Divinity House. The new address is 5629 University Avenue, Chicago 37, Ill.

Texas Christian University
Fort Worth, Texas

The Master of Arts degree with a major or minor in religion will be offered by T.C.U. beginning in September, 1955. Young women training for religious education work in churches, wives of ministers, missionary candidates and laymen will be accepted for this program. The degree will not be open to those preparing for the pastoral ministry. The new degree program is expected to increase the service of T.C.U. to churches desiring religious education workers who will have one full year of concentration beyond the bachelor degree.

The formal dedication of the Brown-Lupton Student Center was held March 25. Wayne Stark, director of the Memorial Student Center at Texas A & M, was the main speaker at a banquet held in the new Center.

Several world-famous church leaders, including Dr. Martin Niemoller of Germany, will address members of T.C.U.'s fourth annual study tour of Europe this summer. Other speakers will include the present and the former co-presidents of the World Council of Churches. They are Principal John Baillie of New College, University of Edinburgh, and Dr. Marc Boegner of Paris, president of the French Protestant Federation. The tour on "Church Cooperation in Europe" will leave Quebec on June 14, and will return there on August 18. Information may be obtained by writing Dean A. T. DeGroot at T.C.U.

Although their homes are some 8,000 miles apart, Dae Sook Suh and Tele D. Charalampous have things in common. Both Suh, a junior from Seoul, Korea, and Charalampous, a sophomore from Aigion, Greece, are attending school partly on funds raised by the T.C.U. students themselves by means of a "Campus Chest" drive each year. Part of the money is used for scholarships for foreign students. Both Suh and Charalampous have older brothers who are T.C.U. graduates.

The annual meeting of the National Inter-collegiate Flying Association will be held in Fort Worth on May 5 to 7 with the Flying Frog Club as official host. Delegations from some thirty colleges and universities over the country are expected to take part. The young fliers will engage in a number of contests with their light planes.

Higher Education Board Meets in Indianapolis

Administrative heads of more than thirty institutions of higher education of Disciples of Christ, together with laymen, women and ministers, met in Indianapolis Feb. 24-26 for the semi-annual meeting of the Board of Higher Education. Shown speaking is Dr. H. L. Smith, president. Looking on are Dr. W. B. Blakemore, left, dean of Disciples Divinity House, Chicago, and Dr. Eugene S. Briggs, president of Phillips University, Enid, Okla. Dr. Blakemore served as chairman of the Seminary Commission during the meeting, and Dr. Briggs served as chairman of the Liberal Arts Commission.

—Foster Photo

Midway College Group Promotes Good Will

One student from each foreign country represented in Midway Junior College, Midway, Ky., is a member of a newly organized group known as the International Good Will Society. For each foreign student member, there is a corresponding American citizen. Standing is Ina Turner, Georgia. Back row (l to r) Barbara Cox, Kentucky; Yo Soon Cho, Korea; Carolyn Whisman and Billie Jean Tipton, Kentucky; Mary Chang, Thailand. Front row, Haruko Takino, Japan; Garnella Grayson, Kentucky; America Diaz, Mexico; Phyllis Ann Eckler, Kentucky.

A $7,000 scholarship gift was made recently by the late Mr. and Mrs. William Trosper of Lexington. The fund is to be used for a student from Knox County, Ky.

Transylvania College
Lexington, Kentucky

A collection of nearly 700 volumes of the best of the children's books published over the past quarter of a century has been given to the Transylvania College library. These are nearly all first editions and many have been autographed by authors and illustrators. The collection was presented in mint condition, complete with dust jackets and catalogued, by Miss Marcia L. Owen of Washington, D.C. The collection will be augmented annually by Transylvania.

Atlantic Christian College
Wilson, North Carolina

Pres. Travis A. White urges Disciple students to make early application for acceptance at Atlantic Christian for September, 1955. The college now has more applications for admission for the fall semester than it had in April of last year.

During the spring semester three new faculty members have been doing part-time work in order to provide necessary instructors for the unusually large enrollment. They are Dr. John M. Dickerman, Franklin Beach, and Eugene Barnes. Dr. Dickerman has been teaching bacteriology in the night school. He is employed as Director of Laboratories and Research at the Eastern North Carolina Sanatorium in Wilson. Mr. Beach is teaching a course in the Department of Religion and is minister of the Second Street Christian Church in Ayden. Mr. Barnes, a graduate of the college, is teaching two courses in the Department of Health and Physical Education.

The board of trustees asked Dr. White to work with the board's executive committee to set up an advisory commission composed of not fewer than 100 persons to meet annually, or more often if deemed advisable, to study problems of the college and to make recommendations. This commission is to include the membership of the College Cooperation Committee of the Wilson Chamber of Commerce.

Bethany College
Bethany, West Virginia

Dr. Wilbur H. Cramblet, president of the Christian Board of Publication and former president of Bethany College, was the Founders' Day speaker when Bethany observed her 155th anniversary this spring.

The Bethany College Concert Choir and the Bethany College Male Chorus sang under the direction of Professor George Hauptfeuhrer. The custom of singing in the corridor, which started in the 1880's, was revived following the convocation program. Bethany songs, popular half a century ago, were sung by faculty and students.

Pres. Perry Epler Gresham officiated at wreath-laying ceremonies at the grave of Alexander Campbell in Campbell Cemetery. Founders' Day activities concluded with a reception honoring Dr. and Mrs. Cramblet.

Culver-Stockton College
Canton, Missouri

General Electric Company has inaugurated a new Corporate Alumnus Program by which any graduate of Culver-Stockton who is or has been employed by the General Electric Company for one year or more may make a gift up to $1,000 to the college and the General Electric Company will give an equal amount to the college. Gifts must be sent before December 15, 1955, to be matched.

Philip D. Reed, chairman of the Funds Trustees for the General Electric Company, states that the thinking back of this program is that the individual and the organization with which he is associated profit from his education; and since the real cost of college education is not covered by tuition paid, it seems appropriate and fair that both the individual and the organization he serves should undertake some measure of support for the colleges and universities.

Chapman College
Orange, California

Mr. and Mrs. W. M. Phillips of the Ventura Church have established the Dr. Virginia Phillips Memorial Scholarship Fund in memory of their daughter who had gained fame in her field of home economics. The initial gift was $15,300, the annual income from which will provide

(*Continued on page* 39)

From China to Malaya to Enid

About the time Mr. and Mrs. O. J. Goulter started their work as missionaries in China, David Chen was graduated from Nanking University. His young wife, Violet Cheo, was a graduate of the Christian Girls' School established in Nanking by Miss Emma Lyon. This couple went to Penang in Malaya to teach in a large high school sponsored by the Chinese residents of that city. There are five daughters and a son in this Christian home. The son, also called David, is now a student at Phillips University in Enid. In January his sister Margaret arrived at Phillips. These brilliant young people are shown in the home of the Goulters in Enid. Mr. Goulter is professor of Missions, while Mrs. Goulter is in constant demand as a speaker in conventions and conferences.

—Photo by K. Bonham

Purposeful Vacation Activities

"I BELIEVE that we learn what we live, all that we live, and only what we live." Purposeful vacation activities provide some of the best opportunities for the realization of this principle. The Laboratory Training School is developed on this idea that one learns to teach by teaching. A controlled situation is set up in which experienced teachers work with student teachers as they plan a unit of work, carry out the plans, and evaluate the experiences.

Through actual experiences, leaders as well as children, youth and adults share creatively in other well-planned summer activities. Of the adult conference one leader remarked, "It builds the morale of interchurch fellowship and gives a freshness of thinking to leaders and an opportunity to church-minded people to enjoy vacation in a church-centered atmosphere." Another observed that "The most significant over-all thing we have done in summer activities is the family camp where we live, work, worship, and play together and Daddy's presence means something to him and to the family."

A schedule of dates and places for 1955 laboratory schools, adult conferences and family camps are given below.

—J. D. MONTGOMERY

1955 Laboratory Training Schools

State	Place	Date
ARKANSAS	*Texarkana*	June 5-11
CALIF. N.	[1]*Fresno*	June 18-24
	[1]*Berkeley*	June 19-24
	[1]*Palo Alto*	June 26-July 1
	[2]*Visalia*	July 10-15
CALIF. S.	*Orange*	June 19-24
	San Diego	June 26-July 1
COLORADO	[1]*Denver (Ft. Lupton)*	June 12-17
	[1]*Denver*	June 5-10
	[1]*Pueblo*	June 6-11
FLORIDA	[1]*Ft. Lauderdale*	June 19-24
	[1]*St. Petersburg*	June 26-July 1
	[1]*Lake City*	July 31-Aug. 6
	[1]*Pensacola*	Aug. 7-12
GEORGIA	[2]*Monroe*	April 29-May 1
	Waycross	June 12-17
	[2]*Atlanta*	June 26-July 1
IDAHO	*Boise*	Sept. 18-24
ILLINOIS	[2]*Danville*	July 17-24
	[2]*Naperville*	July 17-24
	[2]*Eureka*	July 24-29
INDIANA	[3]*Indianapolis*	Mar. 1-12
	Frankfort	April 17-22
IOWA	*Iowa Falls*	June 19-24
	[1]*Des Moines*	July 17-22
KANSAS	*Fort Scott*	June 27-July 2
	Liberal	July 11-16
KANS.-MO.	*Kansas City, Mo.*	July 24-29
KENTUCKY	[2]*London*	March 7-11
	[2]*Georgetown*	March 21-25
	[2]*Maysville*	March 21-25
	[2]*Morehead*	April 18-22
	Harrodsburg	May 8-14
LOUISIANA	[2]*Shreveport*	May 6-7
	[2]*Lake Charles*	May 13-14
	[2]*New Orleans*	May 20-21
MICHIGAN	[1]*Pilgrim Haven*	July 3-9
MINNESOTA	[1]*Faribault*	July 11-22
MISSISSIPPI	*Jackson*	July 17-22
MISSOURI	*St. Joseph*	May 8-13
	Joplin	June 5-10
	[2]*Mexico*	Oct. 9-14
NEBRASKA	[1]*Fremont*	July 17-18
	[1]*Fairbury*	July 20-21
	[1]*Bridgeport*	July 24-25
NEW MEXICO	[2]*Albuquerque*	June 5-10
NEW YORK-N. J.	*Troy, N. Y.*	June 26-July 2
OKLAHOMA	[2]*Tulsa*	March 4-6
	[2]*Blackwell*	March 13 week end
	[2]*Ardmore*	Oct. 16-22
OREGON	*Salem*	July 11-16
	[3]*Eugene*	Mar. 21-Apr. 1
TENNESSEE	*Shelbyville*	June 5-11
TEXAS	[3]*Fort Worth*	March 6-18
	Paris	March 27-31
	[2]*Dallas*	June 5-10
	[2]*Fort Worth*	(Undecided)
	[2]*Lubbock*	(Undecided)
	[2]*Greenville*	June 26-July 1
	[2]*Borger*	July 17-22
	[2]*Hawkins (Negro)*	July 12-16
VIRGINIA	*Roanoke*	April 18-21
	Richmond	June 12-17
WASHINGTON	*Spokane*	June 12-18
W. VIRGINIA	[3]*Bethany*	April 17-30
	[2]*Huntington*	May 16-20

[1]Interdenominational
[2]Observation-Practice School
[3]R. E. Practicum
[4]Family Camp

1955 Adult Conferences

State	Place	Date
ALABAMA	*Talladega*	Sept. 2-5
ARKANSAS	[1]*Mt. Sequoyah*	June 12-17
CALIF. N.	[4]*Lake Sequoia*	July 3-9
	[1]*Asilomar*	Aug. 5-10
CALIF. S.	*Idyllwild Pines*	May 27-30
	Camp Radford	May 27-30
	Camp Radford	Sept. 3-5
	Camp Seeley	Sept. 3-5
CANADA	[4]*Selkirk, Ontario*	July 3-10
CAPITAL AREA	*Bethany Beach*	July 24-29
	[4]*Bethany Beach*	July 31-Aug. 5
	[4]*Bethany Beach*	Aug. 7-12
COLORADO	[1]*Boulder*	June 19-25
GA.-FLA.	*Ocala*	July 25-29
IDAHO S.-UTAH	*Ketchum*	July 10-17
ILLINOIS	*Eureka*	June 26-July 1
	[1]*Lake Forest*	Aug. 1-5
INDIANA	[4]*Indian Lake*	Sept. 2-5
IOWA-MINN.	[4]*Tipi Wakan*	Aug. 7-13
LOUISIANA	[4]*Shreveport*	July 17-22
MASS.	[1]*Northfield*	July 5-12
MISSISSIPPI	*Morton*	June 27-July 1
MISSOURI	[4]*Purdy*	July 10-16
	[4]*Purdy*	Aug. 21-26
NEW YORK	[4]*Cradle Beach*	Sept. 2-5
	[1]*Silver Bay*	July 13-20
	[1]*Chautauqua*	Aug. 21-27
NEW ENGLAND	*Winnipesauke*	July 9-16
N.CAROLINA	*Camp Caroline*	July 10-15
OHIO	*Westerville*	July 31-Aug. 6
OREGON	[4]*Twin Rocks*	Sept. 1-5
TENNESSEE	*Bethany Hills*	July 24-29
TEXAS	[4]*Center Point*	June 20-25
	Athens	July 3-8
	Ceta Glen	July 31-Aug. 3
VIRGINIA	*Lynchburg*	July 17-22
WASHINGTON	*Gwinwood*	July 15-21
	Zephyr	July 24-30
W. VIRGINIA	*Bethany*	July 10-15

For information write to state or area directors of religious education, or to the Department of Religious Education, U.C.M.S., 222 S. Downey Ave., Indianapolis 7, Indiana.

Women and WORLD HIGHWAYS

Christian Women in India

By DEBORAH PETERS

THERE was a time when Christian women in India could take very little active and leading part in the churches and could do very little without the help and the guidance of the pastors and the missionaries there. But now a new era has dawned in India.

The women have become the backbone of their churches. They are the strong and dependable instruments for all church social activities and evangelism. Many of them are the members of their local church councils; they serve as Sunday school teachers and superintendents, as members of the station committees and as deaconesses.

They sing in church choirs, volunteer as preachers and social workers, work on mission executive committees and on church evangelistic committees, and perform many other duties. Wholeheartedly, one and all, we are enthusiastically engaged in making our churches the living epistles of Jesus Christ read of all men.

CHRISTIAN Women's Fellowship has undoubtedly helped us in India to have more cooperation, more enthusiasm and organization among our women, and has enabled us to establish ideal Christian homes and thus churches. A C.W.F. is in reach of our churches. Each meets once a week. Social programs, classes for new Christians, adult library programs, and various service projects form the chief features of our organizations.

Use of Christian literature and the observance of World Day of Prayer and Woman's Day are just a few of the activities which keep us reminded that we are a part of the Christian Women's Fellowship around the world and that working together we can accomplish great things. One woman once remarked: "It is here we have learned that life is worth living when it is lived for others."

Our goals for the year include better attendance in meetings and worship services, plans for local and area conferences, a Christian home conference, a Christian family festival, adult literacy programs, the enrollment of at least two-thirds of the church women as members of the Christian Women's Fellowship, visits to Christian homes, and calling on the sick. Last year we had our first women's session in the annual convention of the Disciples of Christ in India.

IT is the Christian home that offers one of the most effective ways for Christian work and Christian witness in India today. Christian women are realizing their responsibilities more and more, and they know that their task is great. In our meetings we emphasize ways to help us live a new life in Jesus Christ in a new India. Such ways include daily morning family prayer, daily Bible reading, family prayer before going to bed, grace before meals, private devotions, being a good steward, expressing a love for all, a desire to help all, cooperating with all in all good things, and allowing Jesus Christ to have first place in one's life. The observance of these things will help us in our attempt to tell the "good news" to the people of India through our lives.

The work of the volunteer women workers is remarkable. They also go in groups to preach and to sell gospel portions. Once, as a group entered a village, a Hindu man came running to meet them and asked why they had come to his village. The women answered, "We have come to meet our non-Christian sisters of the village and to teach them the great spiritual truth." The man invited them all into his house. The group spent a long time teaching in this house; and when they were leaving, the man said, "Surely your Lord sent you here today. I was so sad, and you have changed my sadness into joy." At another time, at another place, after a group of women had finished its Christian teaching, a Hindu man said, "You Christians have a clear message, and no matter what happens you will always conquer, for your God is with you all the time; but we have to keep reminding ours that we are living."

Mrs. Nathaniel Peters is president of the Christian Women's Fellowship of India. She and her husband are in charge of the home mission work in Kotah, where they have been serving since 1942. Mrs. Peters prepared the program "Easter Dawn in India," used this year by many C.W.F. groups in the United States and Canada. At present she is taking advanced training at Drury College in Springfield, Mo.

IN a new India we are taking newer but careful and definite steps in the work of the Master, our Saviour, through our churches. More and more devoted, sincere and self-sacrificing women are needed in India today to go hand in hand with our men, to make our own lives and others' Christian. It requires a great deal of patience, love, labor and suffering. But we can do it, and we will try to do it because our help comes from God who is the Creator and Ruler of the universe. Through him we are more than conquerors.

C.W.F. Presidents and Secretaries Hold Annual Meeting

For five days in March, seventy state presidents and secretaries, the advisory council, and the national staff of the department of Christian Women's Fellowship of The United Christian Missionary Society met in Indianapolis for a period of fellowship and hard work. They discussed varying ways of working in states and areas, plans for the International C.W.F. Commission meeting in Toronto in August, and the Long Range program emphases and goals for 1955-56. A discussion of the tools with which a C.W.F. works had a prominent place in the program. Each day E. K. Higdon led in Bible study. Mrs. B. H. Bruner of Indiana was named president of the Association of State and Provincial Presidents and Secretaries of the C.W.F.; Mrs. C. W. Hautzenrader, Minnesota, was named secretary, and Mrs. Edna Burke of Oregon was named treasurer. Miss Itoko Maeda of Japan and Miss Gladys Harrison of Jamaica were overseas guests.

—Photo by L. Moseley

Echoes— *from Everywhere*

Thirty-Fourth Convention Held by Mexican Churches

WE have attended the thirty-fourth convention of the Christian churches in Mexico, held this time in the little town of Palmillas, Zacatecas. Each convention has had its characteristics. This one was in many ways notable, but the outstanding thing was that the Lord Jesus Christ was among us, in us and with us.

From the beginning, the theme "The Evangelistic Work of the Church," and the motto "Follow me and I will make you fishers of men" captured the thoughts and hearts of all those who attended the convention. This interest of the delegates continued through the discussion of the subtopics, during the sunrise services, during the quiet hour in which the scripture was carefully studied with F. J. Huegel, and during the inspiring messages of Senor Castillo.

Was it just one more convention? No, it was more. It was a convention that was more in the form of a camp or vacation Bible school; a convention with the spirit of youth, happy and joking, and the love of woman, who brings to the church her dreams as a mother, wife, daughter and sister; a convention with marks of strength of manhood in search of Christ. It was a convention in which those who found Christ said, "Lord, here I am. I cannot go on fleeing from thee."

So was the thirty-fourth convention held, and all could hear clearly and distinctly the voice of Christ saying, "Follow me, and I will make you fishers of men."

—DANIEL LOPEZ DE LARA
Minister, San Luis Potosi, Mexico

Former U. C. M. S. President Writes of Southern Trip

Mrs. Hopkins and I have had a very pleasant and, I believe, profitable trip through Texas this February, with side trips in Oklahoma and Louisiana in behalf of Cane Ridge. We were especially happy to visit during this time the two excellent home missions institutions maintained by The United Christian Missionary Society in Texas—Jarvis Christian College at Hawkins, and Mexican Christian Institute at San Antonio.

We were twenty-four hours late in our arrival at Jarvis to catch Dr. Cleo Blackburn. But we were well cared for by Jason M. Cowan, administrative assistant. Our hostess in the comfortable guest house was Mrs. Blackburn's mother.

What a joy it was to see the splendid progress being made in this Christian college for Negro Disciples. We saw the oil wells which were put into operation after oil was discovered beneath the campus while I was president of the United Society. It is a satisfaction to see them as they pump much of the support that is needed. But it is a mistake to think that oil alone can supply all the financial resources that are essential. A new dining hall is desperately needed, as well as other buildings and equipment.

Mexican Christian Institute has been in service for forty-two years. During almost half that time the present efficient director, E. G. Luna, has served on the M.C.I. staff.

During these twenty years the institution has steadily grown in realizing its aim to serve its community. The staff has more than doubled and the number of persons served has tripled. With the recent acquisition of the adjacent lot for the new clinic building, the actual ground area has been enlarged two-fold.

M.C.I. is recognized by San Antonio in various ways as one of the city's most dependable social centers and receives support from the Community Chest. It should be recognized as well by the brotherhood as serving effectively the greatest Mexican population in the United States, with the exception only of that in greater Los Angeles.

—ROBERT M. HOPKINS

Visitors See Work At Hazel Green Academy

The Academy counts itself fortunate, indeed, in having many outstanding visitors from time to time. Two of the most recent of such visitors were Dr. Ting, affiliated with Tougaloo Southern Christian College in Tougaloo, Mississippi, and Miss Elizabeth Hill, missionary in India, who is at present home on furlough until she returns to take up her work as nurse at a new mission in Nepal.

Students and staff appreciated very much the enlightening messages Miss Hill brought in regard to her Indian work. It also was a real privilege to hear Dr. Ting tell of her experience in the China she left just three years ago and of her work among the Negroes in the South. Dr. Ting gives one day a week to Mt. Beulah Christian Center at Edwards, Mississippi, where she conducts a health clinic for the community. Here she is using several pieces of hospital equipment formerly used in the hospital at Hazel Green.

—*Hazel Green Newsletter*

Missionary to Mexico Studies Language in Puerto Rico

Last September I arrived in San Juan, Puerto Rico, for a period of language study before beginning work as a missionary on the Mountain of Light Farm in the state of Aguascalientes, Mexico. I had taken a twelve-weeks' course in introduction to Spanish during the summer at Yale University. In September I enrolled in the University of Puerto Rico and in a language academy in San Juan.

Living in a dormitory on the campus of the *Seminario Evangelico,* I have ample opportunity to practice Spanish to gain the use of it. After a few months here I hope to be at work in Mexico by spring. [Mr. Story began work in Mexico in February.]

As many people know, language study is very interesting but not easy. It is a very humbling experience to have difficulty in expressing extremely simple ideas in the language of the people around you. It is a rewarding experience to realize that some of the ideas really do get across. A most valuable aspect in coming to Puerto Rico to study Spanish is the opportunity one has of becoming acquainted with the highly spirited missions program that is being conducted among the churches of the island.

—CHARLES STORY

Caste System in India Still Has Hold on People

The sub-divisional officer of police lives near our house. One morning recently about three hundred *chamars,* or low-caste leather workers, were seen coming to his house. As the officer is a Christian man, I was concerned why such a big group was coming to him in mob form.

Upon reaching his house, I was informed by a few of the *chamars* that they were receiving social injustice, since they were not allowed to enter tea shops and to sit with other people. They were given tea in clay pots instead of in the regular cups and saucers.

Although the Indian Constitution mentions social equality and abolition of the caste system, this system still is practiced by orthodox Hindus. These *chamars* were declaring that if they were not given their social rights and privileges they would become Christians. In our district we have 40,000 *chamars.*

—PETER SOLOMON
Damoh, India

Graduation Held At Monieka in Congo

Before going down to Bolenge for the church conference, we graduated a class of young men who had two years of special training which enabled them to teach in village schools.

We had a busy time with the closing pageant, special music and graduation ceremonies. We left the music entirely in the hands of Benjamin Mpombo, a graduate of Congo Christian Institute. The class chose to present "Les Trois Mages," a French play about the three wise men which Mrs. Cobble wrote years ago. The boys did an excellent job.

On graduation day the boys marched into the church, trim in clean shirts, shorts, socks and sneakers. Pierre Inenge, one of our outstanding teachers, gave them an excellent sermon illustrated by a pen knife, a corn knife and an axe. Each one, he said, was capable of some work but produced best results when doing its own work well.

—MR. AND MRS. ROBIN COBBLE
IN *Congo Cobwebs*
Monieka, Belgian Congo

Missionary Worship Service

Theme: *Such Is Their Faith!*

JUNE

Inner Calm: "In quietness and in trust shall be your strength"

PRAYER HYMN: "Dear Lord and Father of Mankind" *(Christian Worship: A Hymnal,* 411)

PRAYER: O God of peace, who hast taught us that in returning and rest we shall be saved, in quietness and confidence shall be our strength; by the might of thy Spirit lift us, we pray thee, to thy presence, where we may be still and know that thou art God; through Jesus Christ our Lord. Amen. (From *The Book of Common Prayer)*

MEDITATION: The Pandita Ramabai Mukti Mission, just off the Poona highway near Bombay, India, is still today the living Christian expression of the great faith and courage of a little Indian woman.

Ramabai won the title "Pandita" when, at the age of twenty, she arrived in Calcutta and amazed the intellectuals of that city with her knowledge of Sanskrit and the Hindu scriptures. Her life until then had been spent with her pilgrim family, traveling from one sacred place to another.

Her father was a recognized and learned Hindu philosopher and religious leader. He had suffered much from fanatical opponents because he believed in one God instead of many gods as the Hindus do, and because he advocated female education. He had taught his little nine-year-old wife Sanskrit, and she in turn later helped to teach their keen and favorite daughter Ramabai.

Her father's last message to her shows the wonderful heritage that was hers—the glory and honor of the Hindu spiritual heritage which she made a part of her soul: "My daughter," he said, "follow only after that which is true, that which abides, that which is in accordance with religion. I have given you into God's keeping; he will guard you. He alone is your Lord and you must always serve him." The orphaned Ramabai kept, treasured, and fulfilled these words.

Ramabai had come out of Hinduism with a faith in God and with a deep longing and hunger for something better. She had seen much of evil and suffering, and she had found women oppressed, ignorant, degraded and mistreated. She went eagerly into the social reform movements of those days in Calcutta, and met for the first time some Christians who sought to help in any reform.

We must have a glimpse of her now, before she is twenty-five, in Poona, near Bombay, where she was called to lead in the education of her own high-caste Hindu sisters, But the short years she had spent in Calcutta had brought her sorrow. She was now a young widow with no one but her wee daughter, Manorama. "Grief drew me nearer to God," she said. "I felt he was teaching me, and that if I was to come to him he must himself draw me."

Now as a widow she felt the needs of high-caste widows especially. She knew so well that thousands were only young girls for whom life promised nothing but dishonor and suffering: they were victims of old and cruel Hindu tradition. With the loyal cooperation of Hindu reformers, she began her school for young high-caste widows. Although she was not yet a Christian, she wrote, "With tasks beyond my strength, I turned to God, my great ally."

Once again we find her in Poona, returned from many months in England and America. While abroad she had become a Christian. Of herself she wrote: "I realized after reading the fourth chapter of St. John's Gospel that Christ was truly the divine Saviour he claimed to be, and no one but he could transform and uplift the downtrodden womanhood of India, and of every land."

Finally, following Christ's "way of life" and continually carrying on her heart the needs of her sisters of every class, she left in other hands her school for high-caste girls. Thirty miles from Poona she opened the Mukti Mission Home, the Home of Salvation, which has brought salvation to so many shattered lives. It was the famine of 1896 that constrained her to this venture of faith. She went into the famine areas of central India and brought to her home near Poona hundreds of young girls and women. The organization of such a home, the building of living quarters and twelve great wells, the feeding and clothing of her great family, the incessant supervision of many departments—these and many more were the responsibilities that the great faith of Pandita Ramabai accepted.

Then, within three years a second famine — this time closer home — was upon them. Like a great tidal wave, the crowds of hungry, unrestrained girls and women came, until there were more than nineteen hundred at Mukti. One hundred fifty of the young women drawn into the home in the first famine were now the Pandita's loyal helpers, as she sought to provide for their education, both secular and spiritual, and to meet their many needs. "What a blessing," Pandita Ramabai said to herself, "that all this burden does not fall on me, but he bears it on his shoulders."

So she continued for more than twenty-five years at the Mission which bears her name still, "depending altogether," as she explains, "on our Father God, with nothing to fear." She remained always serene and unhurried at the center of Mukti's clamorous life.

We think of the thirty-three years Christ lived on earth, of the three very troubled last years that he served and preached. We remember that it was out of these last years there came his promise: "My peace I leave . . . I give unto you."

HYMN: "I Do Not Ask, O Lord, That Life May Be" *(Christian Worship: A Hymnal,* 340). *(May be used as a solo or words may be used as a prayer. Note especially the last stanza.)*

—MRS. THOMAS N. HILL

India

Missionary Conferences

A number of schools of missions are being held this summer. They are open to members of churches of Disciples of Christ. The Winona Summer School of Missions will again be held at Winona Lake, Indiana, from June 27-July 1. Registrations are being taken by Mrs. N. Bobbitt, 76 South 7th Ave., LaGrange, Illinois.

Seven summer missionary conferences will be held in connection with the program of the National Council of Churches, from whose offices in New York additional information may be obtained. These conferences, with dates, are: Mount Sequoyah, Arkansas, June 12-17; Boulder, Colorado, June 19-25; Northfield, Massachusetts, July 5-12; Silver Bay, New York, July 13-20; Lake Forest, Illinois, August 1-5; Asilomar, California, August 5-10; and Chautauqua, New York, August 21-27.

In Memoriam

Mrs. Ella Virginia Holeman, Feb. 16, Benton, Ark. Charter member of Benton church. The church met in her home until members were able to purchase a building. An active and faithful Disciple. Age 83.

Mrs. Annie Mills Perry, Feb. 18, Horse Pasture, Va. Member of Horse Pasture church for 73 years. Member of missionary society for many years. Age 88.

Mrs. Cora C. Mingle, Aug. 7, 1954, Orange, Ind. A very devoted and active member of the Christian church and its missionary society. She committed herself to Christ early in life and kept the faith. Age 82.

Mrs. Minnie Belle Emery, March 13, Danville, Ill. Resided for some years in Danville and attended Central Christian Church, although she was a member of the Detroit, Ill., church. A remarkable Bible student and teacher. Greatly interested in her Bible class and in C.W.F.

Mrs. Martha H. Vandiver, March 12, Orrick, Mo. Member of First Christian Church 72 years. Charter member of C.W.B.M. Attended church as long as her health would permit. Gave generously of her time and talents. Age 89.

Mrs. J. R. Lane, March 10, Jackson, Miss. Deeply consecrated woman who gave her services in every phase of church life until her health would not permit it. Helped start Mississippi and Alabama youth programs, and served on state society board from 1923-34. Served on board of managers of U.C.M.S. from 1929-32 and had a deep interest in the missionary program. Truly her life has been a benediction to her many friends. Age 83.

For Adult Mission Study

Theme

India, Pakistan, Ceylon

JUNE

"New Occasions Teach New Duties"

IN New Testament days when Christianity was being born, John the Baptist said of Jesus the Christ, "He must increase, but I must decrease." *(John 3:30)* Today when Christianity is growing stronger in India and other countries throughout the world, the *mission* is saying, "The *church* must increase; I must decrease." Missionaries are saying of their trained national leaders, "They must increase; we must decrease."

This final program on India, Pakistan and Ceylon is significant because it depicts such trends in world missions today. The program has gained significance during this six months' study, however. When Program One was presented in January, Program Six was in the same packet. The "prophecies" it contains had already been written; the illustrations were authentic. Yet The United Christian Missionary Society at that time had adopted no official policy in dealing with these trends already taking place on the field.

Mission Strategy Document Approved

For several years the United Society's division of foreign missions had been working on a document that would provide a basic policy for dealing with the major changes taking place on the mission fields. On January 26, 1955, this world missions strategy document was approved, and it has become the official policy of The United Christian Missionary Society.

When presenting Program Six in this study, be sure to refer to this action. Additional information will be found in articles in the March 3, 1954, issue of *The Christian-Evangelist* and in the March, 1955, issue of WORLD CALL. Both of these articles were written by Virgil A. Sly, chairman of the Society's division of foreign missions. Both the March and April issues of *Leaven* contain discussions of this new strategy.

(Dr. Sly's March WORLD CALL article, "Participation in United Churches," will be especially helpful for the final "prophecy" regarding local church autonomy. It will also give good background information for the leader's talk regarding united churches.)

Another Device

You may use the following device to present this program, rather than following one suggested in the program booklet. Each of the eight prophecies in the program is written in italics. The illustration or interpretation of each is printed in Roman type. One person may read the prophecy and another present the interpretation, instead of the same person giving the interpretation with the prophecy.

Incidentally, you may wish to call attention to the fact that India ranks second in the list of movie producers in the world! It is surpassed only by Hollywood!

About the Worship Service

The missionary worship service this month centers upon the life story of Pandita *(puhn-dee'tuh)* Ramabai *(rah'muh-bye)*, who exemplified the Indian characteristic of inner calm. "Pandita" is the title for a woman teacher, but is often applied to a very learned woman. Pronunciations of other Indian words used in the worship service are Mukti *mook'tee* ("oo" as in book); Manorama, *muhn-oh-rah'muh*. The meditation was based upon the biography *Pandita Ramabai,* by Nicol Macnicol, from the Builders of Modern India Series.

The missionary who prepared this service, Mrs. T. N. Hill, herself possesses the quality of inner calm. Her serenity and devotional spirit have been a great inspiration to her co-workers and to her family.

Elma Hill

Dilasi Solomon

When Mrs. Hill wrote the worship service, she was busy in Damoh, India, turning over the various phases of her work to others. When the service went to press, Mrs. Hill was somewhere in mid-ocean between India and the United States. She and Mr. Hill were leaving India for the last time. When this service is read and used in churches, the Hills will be in the United States. They will be on their last furlough, for retirement age has slipped up on them.

The Hills began their missionary service in India in 1918. When they left India they left behind their daughter Marjorie, who accompanied her parents to India in 1951 when they returned for their last term of mission service. It was Marjorie's first term.

Although the Hills left one daughter behind, they joined one son and two other daughters here in the States (not to mention the grandchildren!). Mrs. Hill's biography appears in the booklet *They Went to India,* written by another daughter, Marilynne.

While in India Mrs. Hill worked with Dilasi (Mrs. Peter) Solomon, who wrote the worship service for last month.

From Pakistan

On February 26, Mrs. Wilbur Palmer, our volunteer foreign correspondent from East Pakistan, wrote: "Yesterday was World Day of Prayer. When I inquired and found that the Baptist Bengali ladies were having a service, I gathered up five other American ladies to attend the service with me. Fifteen Bengali women, eight small children, two Baptist missionaries, and we six Americans worshiped in the small Baptist Mission chapel. (The Baptists here are from New Zealand.)

"A Bengali woman evangelist led the service, using the World Day of Prayer printed leaflet. The service was all in the Bengali language, except for a welcome that one of the missionaries gave in both Bengali and English, for our benefit! The leader lit a candle. From the motions of her hands and from her expressions we Americans knew what she was talking about when she spoke. We knew, too, when they prayed the Lord's Prayer in unison.

"We all felt that we benefited and were really glad that we were privileged to go to the Bengali service." It truly is a *World* Day of Prayer when we realize that even in Pakistan, Mrs. Palmer joined other Christians around the world in the same service. It is because Christian missions have been carried to these countries that we all have this sense of one fellowship. This is one of the major trends in missions today.

Mrs. Palmer has visited several mission stations in Pakistan. She joined our own Disciples of Christ World Missions Tour group in Calcutta and toured with them to Delhi, visiting our mission work in India.

—MURIEL WATKINS

Youth and Missions

An Idea Whose Time Has Come—

The World Mission Fair

NOTHING is more powerful than an idea whose time has come. This wise saying is well illustrated in the current interest in world mission fairs, festivals of the nations, and other programs combining the ideas of the whole world and of Christian outreach. The idea has been around for years; just now there seems to be an upsurge of interest.

There are inquiries enough to warrant an article to set before the eyes of the ambitious planner some scenes from other churches which have given embodiment to the idea during the past few years. In addition, the planner will find that he requires guidance and materials, especially if he aspires to set up booths representing several countries he has never seen. In anticipation of the demand for something beyond ideas, this article points to materials to support some of the inspirations which pour into minds as the fair begins to take shape.

A series of rooms or small cubicles, each of which may be dressed up to suggest a country in which our brotherhood maintains mission activity, is a common form of of the idea. Guests may stroll about from one booth to another; they may go as a conducted tour; or, in the case of an all-church affair, there may be several tours, one for each age group.

The tours may be unadorned, with guests walking from room to room and not pretending they are riding or flying from country to country. Or they may take on the atmosphere and jargon of boat trips, plane trips, or a combination. One interesting plan would be to take a realistic trip, using boats big and little, planes where flying would be the best or only means of transportation, railroads in countries like India, buses where they are best, numberless jeep rides, a horseback trip where lack of roads bar all wheeled vehicles, and finally hikes where only feet avail. You would show pictures of the unfamiliar modes of travel and describe points of interest. Use signals, language and other trappings that make toward realism and produce interest. Passports, visas, and tickets are important.

A variation of the trip idea is to have banquet tables decorated to represent many lands. Costumes, program items, and superficial differences in food may be used.

Telecasts are another method sometimes used by churches to transport the audience from land to land. With various types of programs, fasten colored ribbons at the point on the map where your church stands, and let them diverge, an end going to each mission land. A map talk would be a fitting beginning for any tour. Everyone wants to see where he is going. If possible, use the new large world map in six colors with important mission and ecumenical centers indicated. (50 by 72 inches. Durable latexed material $5.00 (Disciples of Christ edition).

What Makes a Booth a Booth

Some center of interest should strike the eye first and characterize the country. For example, one church used a worship center suggesting Japan. There was an appropriate arrangement of flowers, a large vase with its floral pattern, and a scroll. Thailand could show the great gold pagoda at Nakon Pathom, since our mission operates almost in the shadow of this dominating edifice. A large cut-out of green mountains with a little white church near the top of the center mountain would be fitting for Jamaica.

Articles in the booth might include maps, murals, objects of art and of everyday use, books on the country, and a model of one mission station and surrounding landscape. Only greetings true to the country would be used. A few hosts in costume may show slides of the country and people and of the work of the mission. They may give facts about the problems and ambitions of the people—in 1955-1956 the hosts could well talk "The Christian Mission in a Revolutionary World" as it relates to this country.

The hosts may tell folk stories or sing songs of the land. They may teach a song to the guests. They may tell stories of Christian heroes or of missionaries of their country. One booth might present a short drama. Possibilities are numberless. Light refreshments suggesting the land represented are sometimes served.

With any kind of visit, it would be well to have present a resource person who has "boned up" on the country assigned him, and who not only can answer questions but can add colorful bits of information. Assign countries months in advance to permit your resource person to steep himself in lore of his country. Any kind of tour may end with a good film or filmstrip taking the audience to every mission land. Either *Where the New Day Dawns* or *Windows to the World* would be a good choice.

Start from Where?

You can take off on your trip from a World Fellowship Youth Meet. Many groups wish to climax their Church School of Missions with a fair. A mid-week all-church fellowship dinner would be another all-family situation. The fair could be the program for some Sunday evening. In any case, it is much more rewarding to plan for all decorations, program items, and all miscellaneous preparations to grow naturally out of mission study rather than to be done in the spirit of work that has to be done that the fair may come off.

After the Idea, What?

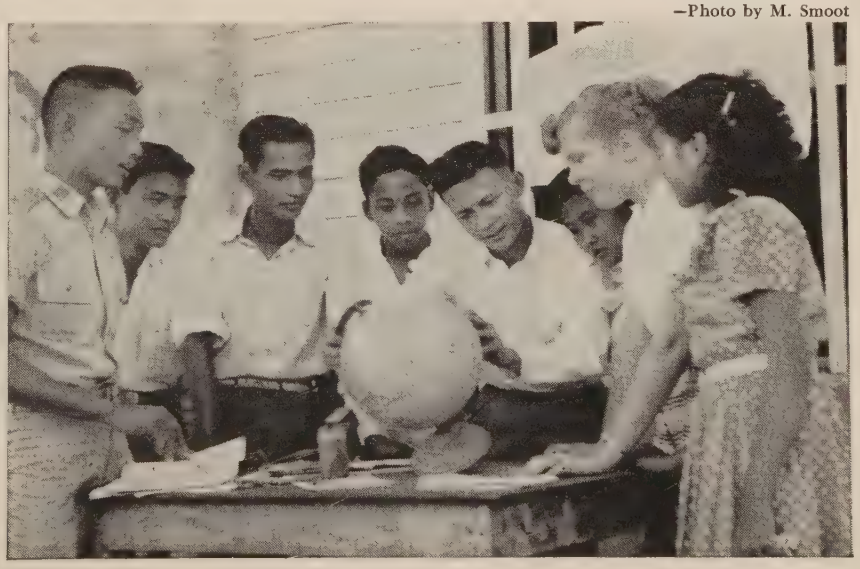
Pictures, objects from other countries, and many other things you can find in your own community. For stories of missionaries use *They Went to India* and other booklets of the series. *Witnesses in India* and similar picture sheets from other missions bring the missionaries-by-picture to your fair. *Looking Abroad* sums up the work of each field. Booklets of the *Fun and Festival* series and copies of *CYF Studies Christian World Outreach* answer hundreds of questions on costumes, decorations, games and foods. (Missionary Education Department has back numbers of the latter, which they will send to churches requesting them.) *Here's How and When* offers the know-how that will be needed again and again.

Where do youth come in? All along. In the planning, in the decorating, as guides, as hosts. Youth may suggest the whole idea to the Outreach Committee of the church.

—MARETA SMOOT

These youth in the Philippines go around the world for a look at missions. Reuben Batoon, now in Brite College of the Bible, T.C.U., is the leader. The blond teen-ager at right is Virginia Reynolds, daughter of the I. H. Reynoldses.

—Photo by M. Smoot



WORLD CALL NEWS ROOM

Harrison Takes Post With Education Council

RUSSELL F. Harrison, national director of youth work in the department of religious education of The United Christian Missionary Society, began his duties on April 1 in New York as associate general secretary of the World Council of Christian Education and Sunday School Association.

Mr. Harrison will be in charge of the north American office of the World Council, whose services extend to ninety countries around the world. He also will supervise the youth department of the World Council of Christian Education, which is directly associated with the youth department of the World Council of Churches.

More than fifty national bodies already have membership in the W.C.C.E. In addition to providing a world-wide fellowship for Christian education workers, the organization seeks to help churches in underdeveloped areas to build a strong program for children, youth and adults through Christian education.

Benevolence

Leslie G. Heuston of Jacksonville, Ill., has become coordinator of the National Benevolent Association's public relations program for the five-state central area, which includes Oklahoma, Arkansas, Missouri, Wisconsin and Illinois. Mr. Heuston has served as a member of the committee on recommendations of the International Convention and as a member of the board of managers of the United Society.

The Christian Women's Fellowship of the California Christian Home in San Gabriel recently met with Mr. and Mrs. J. Raymond Mills, missionaries with the United Society who are on furlough from Paraguay.

Other guests for the program were Miss Jessie Trout, vice-president of the United Society, and Mrs. R. A. Doan, a former vice-president. They were guests of Miss Bertha Clawson, retired missionary to Japan. Miss Trout spent two weeks at the Home gathering information from Miss Clawson about the founding of the Margaret K. Long School for Girls in Tokyo.

There were twelve guests in all that day for the C.W.F. dinner, and greetings were given by all in the chapel. Mr. and Mrs. K. C. Hendricks, missionaries in Japan, were present. They brought greetings for Miss Clawson and an invitation to her to come to Japan next fall to help with the celebration of the fiftieth anniversary of the Japan Mission.

Miss Trout was speaker at a World Call banquet at the California Christian Home. Her speech was presented first and then guests of the Home had their regular evening dinner.

Visas Granted

Two new missionaries with the United Society have been granted entrance visas by the countries to which they will go.

Miss Maxine Burch, candidate for service in India, has been granted a visa by the Indian government and will leave for the field shortly after her commissioning in June.

Mr. and Mrs. David Luo have been granted visas by the government of Thailand and will be leaving for the field.

Births

A son, Paul Eric, was born to Mr. and Mrs. Robert Tobias in Indianapolis on March 16. Mr. Tobias is director of the department of ecumenical service of the Council on Christian Unity.

A son, Paul Robert, was born on March 17 to Mr. and Mrs. Robert Crawford in the Philippines. Mr. Crawford, who receives partial support from Disciples of Christ, is associated with the Philippine Federation of Christian churches.

Marriage

Miss Diora Spear, missionary with the United Society in Japan, will be married in May to Chaplain James Landon Williams, a Disciple who is stationed with the United States Air Force at Kyushu. They will be in Japan until 1957.

Retired Missionary

Mrs. Charles T. Paul, long time missionary in China and associated with the College of Missions in Indianapolis and Hartford, Conn., makes her home at 1215 Columbia Avenue, Fort Wayne, Ind. She will be 89 years old on her next birthday. When able to go, she was a regular attendant at church services until she had a stroke in March.

Death

Word has been received of the death of Mrs. Mabel Atwater Taylor on February 7 in Upland, Cal. Mrs. Taylor had a long association with the missionary work of Disciples of Christ. Her father was John M. Atwater, a president of Hiram College at Hiram, Ohio. Her father married as his sec-

Missionary Register

ARRIVING FROM THE FIELD:

Miss Gertrude Shoemaker, Miss Buena Stober, and Mr and Mrs. Claylon Weeks and children arrived in New York from Africa on April 19 on regular furlough.

Mrs. Esther Snipes left Africa in April and is returning to the United States for furlough by way of Belgium.

DEPARTING FOR THE FIELD:

Miss Daisy Edgerton returned to her work in Tokyo, Japan, on March 6, after her furlough in the United States.

Miss Maxine Burch will leave for India in June, following her commissioning.

N.B.A. Staff Meets

A STAFF conference of all Home superintendents and area representatives of the National Benevolent Association of the Christian Church was held in St. Louis recently. Plans were made for benevolent materials to be used for the 1955 Christmas promotion, and consideration was given to the N.B.A. mailing list and to publicity policies. Attention was given to the Long Range Program for 1957-58 when the outreach to be stressed among Disciples of Christ is benevolence.

Left to right, FRONT ROW, W. Mason, O. Cooper, P. Cope, Mrs. M. Tucker, Mrs. E. Finley, Miss J. Burke, Mrs. R. Chapman, Mrs. E. Miller; BACK ROW, W. Evans, J. Tilsley, Mrs. A. Thorpe, B. Miller, Miss M. Ford, K. Hay, Mrs. N. Beal, Mrs. C. Wolff, Mrs. K. Burghard, W. Myers, Mrs. I. Gadd, L. E. Sammon, Mrs. E. Matthews, C. Palmer, Mrs. S. Biggerstaff, C. Owens, and E. Miller.

ond wife, Anna R. Atwater, who served as president of the Christian Woman's Board of Missions from 1908-1920.

Board Meeting

Four missionaries on furlough attended the March meeting of the board of trustees of the United Society. At Missions Building were Mr. and Mrs. Ralph Tillery, Congo; Mr. and Mrs. K. C. Hendricks, Japan; and Mr. and Mrs. S. S. McWilliams and Mr. and Mrs. Paul Andress, Argentina.

Miss Lela Taylor

Miss Lela Taylor, a former vice-president of the United Society, died on March 27 at the Lenoir Home in Columbia, Mo. She is survived by her mother, Mrs. Nora Taylor, who lives at the Lenoir Home.

Miss Taylor, who was the dean of residence of the College of Missions when it was located in Indianapolis, was also recorder of the United Society. She was Latin American secretary in the United Society's foreign division from 1925 until the time of her retirement in December, 1939. She was named vice-president of the United Society in 1932, having served the organization since its beginning in 1920. Funeral services were held on March 30 in Barry, Illinois.

Missionary Activities

Two missionaries of the United Society in Japan have assumed positions of responsibility with interdenominational church councils in that country.

Hallam C. Shorrock, formerly a teacher in Tokyo's Union Theological Seminary with additional responsibilities to the United Church of Christ in Japan, has been loaned to the National Council of Churches' department of Church World Service and the World Council of Churches' department of interchurch aid.

The United Society will continue to support Mr. and Mrs. Shorrock as missionaries of Disciples of Christ in Japan, although Mr. Shorrock's work is supervised by the two interdenominational councils. Such flexibility in assignment of missionaries abroad is in line with the reshaped policy of mission administration which was approved in January by the board of trustees of the United Society (See WORLD CALL, March, 1955, pages 10-13).

Howard Huff, a teacher at Tokyo Biblical Seminary and Sei Gakuin Boys' School, has become associate secretary of the literature department of the National Christian Council of Japan. Mr. Huff will assist in the selection of books for translation, will edit the English section of the *Christian Literature News,* and will help promote the program of the division abroad. These and other responsibilities will be carried on a part-time basis.

Mr. and Mrs. Vern J. Rossman, missionaries to Japan, were among the delegates to the All-Asia Conference on Mass Communications held March 2-8 in Thailand.

Council on Unity

Dr. Hampton Adams, president of the Council on Christian Unity, will go to Great Britain this summer as an exchange preacher. He is one of ten leading ministers of the United States selected for this program which is sponsored jointly by the National Council of Churches in the United States and the British Council of Churches in England. Dr. Adams will not be assigned to any one church, but he will have a variety of preaching engagements. Dr. Adams is minister of Park Avenue Christian Church in New York City.

Classroom and Campus

(*Continued from page* 31)

scholarships for Chapman College students. Preference will be given to those majoring in home economics.

The McCarty Memorial Church of Los Angeles with Kring Allen, minister, has established the "Herald 'Tiny' Piper Memorial Scholarship." This will be an annual grant providing two scholarships to ministerial students who are winners of a sermon contest. The winner will preach his sermon in the McCarty Memorial Church. "Tiny" Piper was a member of the McCarty Church and one of the outstanding alumni of Chapman.

Attendance at the afternoon extension courses doubled during this second semester with 130 enrolled. This evident interest in the courses has led to plans for two summer sessions of extension courses to be held June 20 to July 22 and from August 1 to September 2.

Christian College
Columbia, Missouri

The Double Sextette is one of the most outstanding musical organizations of Christian College. The group was first organized by the mother of the singing star Jane Froman, Mrs. Anna Froman Hetzler, when she was a vocal instructor here. Miss Froman, an alumna of the college, sang with the Sextette as a student.

The present director is Miss Geneva Youngs, a member of the Christian College Conservatory of Music faculty. Programs this year have included appearances before local high schools, civic clubs, career conferences, on TV programs and at Fort Leonard Wood.

Christian College presented its third annual children's dramatic production, "Snow White and the Seven Dwarfs." This production is made by the Drama Department under the direction of Hillis Williams. Encouraged by the reception of the children's theatre in Columbia during the past seasons, Williams also took the production on the road this year and it played in four other cities in Missouri.

Cotner School of Religion
Lincoln, Nebraska

The young people of the Grand Island Church presented Cotner with a check for $45 with which to purchase curtains to hang behind the communion table in the chapel.

An activity of lively interest this year is the program of student groups who go out to churches for morning, evening, or weekend programs. These groups include not only ministerial students but "general" students as well. Any church which desires a visit from one of these groups may make a request.

Christian Women's Fellowships, Christian Men's Fellowships, and other groups have been accepting the invitation to hold meetings in the new Cotner building. This invitation is extended to any group of a local church who might like a bit of diversion in their meetings and while getting it, become better acquainted with Cotner School of Religion.

Cotner regrets the passing of its good and loyal friend, M. B. Quivey, who for many years served on the "old" board of trustees and continued as a friend of the "new" Cotner from its reactivation.

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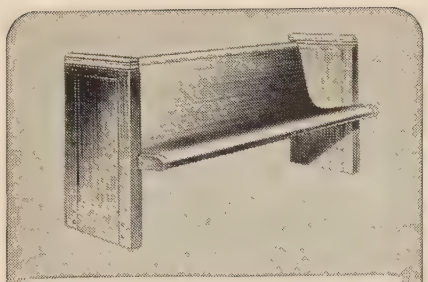
See your World Call secretary for further details of the offer.

THIS OFFER CLOSES MIDNIGHT, JUNE 30, 1955.



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Village Workers

Only the Most Capable Could Survive the Tests Set up by Disciples of Christ in India For the Star of Life Program

By DONALD RICE

EDITORIAL NOTE: *The success of the Star of Life program of Disciples of Christ in India depends largely upon the* GAON SATHEES, *or village companions, who work in the eighty villages around Damoh. Since the Star of Life technical assistance program was in the planning stage for about two years, much thought was given to the selection of these workers. In the following article Dr. Rice, director of the Star of Life program, discusses the interesting procedure used in the selection of Indian personnel.*

—Photo by Verona from Black Star

In the photo above a *Gaon Sathee* makes his final inspection of a new soakage pit to see that the work has been done properly.

I WOULD like to describe the process by which the candidates were selected. It was a modified version of the process used by the Agricultural Institute in Allahabad to select their village-level workers.

First of all we advertised by word of mouth and in several Christian publications for young men and women who had been through high school and wanted to work in villages. We especially encouraged married couples and college graduates to apply.

Some inquiries came from those who did not meet the educational requirements and some came too late to be considered, but about fifty persons wrote inquiries. To those whom we thought might be possibilities we sent application forms and an explanatory letter. We got back thirty-four completed forms.

Then each person given as a reference received an evaluation form in which we asked the person to grade the candidate on eighteen characteristics and qualities. Even though the value of the completed forms depended a great deal on the person who filled them out, we found them much more helpful than the usual letter of recommendation. Out of the applicants, we invited twenty-nine to appear for our three-day selection period. Twenty-five of them arrived. Primitive living arrangements but good food was provided for all candidates during the time they were here.

The first day started with a period of introduction. The candidates were paired off, and instructions were given them to talk to their partners for ten minutes and be ready to introduce them, bringing in certain specified points and other interesting facts about these persons. This procedure told us a good deal more about the one giving the introduction than it did about the one introduced, and it served to break the ice.

Gave Short Introduction

Then I gave them a short introduction to the principles and aims of the Star of Life program. This was followed by my outlining the plans for the testing period, which seemed to discourage no candidate. Then each was given a duplicated sheet of facts in Hindi concerning flies. This provided the basis or outline for practice teaching on school children.

For the rest of the day the candidates were divided into three groups and rotated through three types of tests. One test was manual labor for a two-hour stretch, during which they cleaned parts of the Christian community. The skill test was to disassemble the rear wheel of a bicycle after being shown once how to do it. The third test was individual teaching of the fly facts to school children from the fifth and sixth classes. Some merely

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presented dry facts, but many showed considerable ingenuity in their teaching.

That evening we had a social evening with some films, games and refreshments.

The following morning there was a cross-country bicycle ride which was designed to test stamina but proved to be merely a "breather." The early part of the afternoon was supposed to be spent in preparation for talent night, but not much time was spent that way.

Then we started an interesting and tough test designed to give us an idea of the candidate's skill in friendliness, his adaptability and his powers of observation. At 3 P.M. tea was served and the evening's food was distributed. Then all candidates were loaded into cars and taken out along the main roads. Each was dropped near his assigned village and left to make his own contacts and arrangements for the night. He was to make friends and find out as much as possible about the village and return to the road by 7 A.M., when the cars were out on patrol to pick up the candidates.

Two of our candidates were women. Instead of testing them on cycle mechanics and manual labor we gave them some multi-purpose food from Meals for Millions and asked them to use it in preparing some palatable dishes.

They made a salty preparation and a sweet delicacy which we thought were practical ways to make this highly nutritious food desirable. Instead of taking the cycle ride and the overnight trip, the two women were assigned to a small village about two and one-half miles from Damoh. They walked there, contacted some of the people and learned what they could about the village and its inhabitants. They returned exhausted but exhilarated by the experience because they had received such a warm acceptance.

Candidates Arrived

The candidates on the third and final day arrived enthusiastic and in good humor for the morning session. We began with a written essay on the overnight experience. Then each filled out a form which we prepared to get more specific answers about certain points in regard to those villages. That was followed by a short oral report of the most interesting facets of the village visit. After this, we had a little time to discuss the objects of the program, the conditions of employment, pay scale and other things that needed clarification.

The afternoon was taken up by individual conferences in which we interviewed each candidate briefly. By supper time we had grouped them into classes of "satisfactory" and "unsatisfactory." The next morning, after some revision, we notified eighteen that they were chosen to enter the probationary period.

Our short initial in-service training course started on October 18, 1954. By January, when the course was completed, we had placed our *Gaon Sathees* in about eighty villages to the northeast within a radius of fifteen miles of Damoh.

Growing Interest Shown in Missionary Enterprises

A GROWING interest in the ways in which Christian missionary enterprises are building world friendship and meeting human need is reflected in increasing demand for books and other materials on home and foreign missions, a church publishing specialist said recently.

Dr. J. Allan Ranck, general director of the Joint Commission on Missionary Education of the National Council of Churches, said that distribution of the interdenominational mission study materials under the Commission's Friendship Press imprint last year for the first time passed the half-million dollar mark.

In a report prepared for the recent meeting of the Commission's board of managers, Dr. Ranck noted that wholesale totals for Friendship Press sales in 1954 reached an all-time high of $511,000, topping even the 1953 record of $466,000. The total for 1954 retail sales is over $850,000.

More than 1,600,000 copies of books, plays, maps, filmstrips and films on home and foreign mission themes were distributed last year through denominational and other outlets, he said.

Although most of the distribution is handled through church bookstores and agencies, he added that an increasing amount of material goes out to schools,

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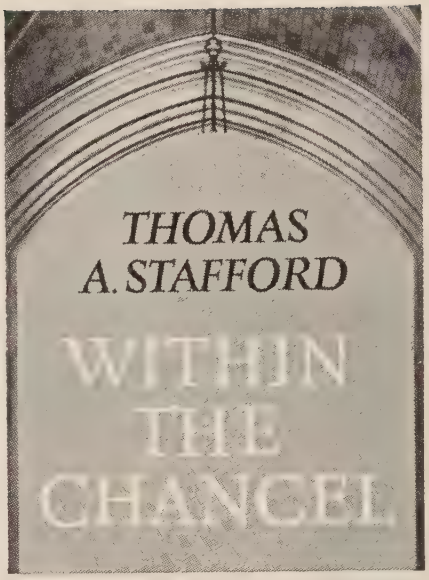


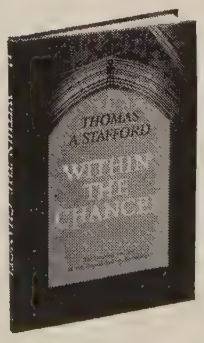
THE meaning and use of the chancel and its furnishings—in clear text, beautiful photographs, and detailed line drawings.

Dr. Stafford, author of **Christian Symbolism in the Evangelical Churches,** has distilled many years of research into this large, handsome volume. After presenting the essential background information on the chancel he devotes separate chapters to a variety of chancel decorations and closes with a section on the altar guild, or chancel committee.

Here is the basic history, meaning, and use of the chancel to guide any church in adapting a priceless Christian tradition to individual needs in filling the worship center with beauty, dignity, and rich meaning.

Contents

BEAUTY IN GOD'S HOUSE — WORSHIP AND ARCHITECTURE — THE CHANCEL—THE ALTAR—SYMBOLIC LIGHTS—MONOGRAMS AND SYMBOLS—STAINED GLASS — FLAGS—FLOWERS—VESTMENTS — SEASONS AND COLORS — ALTAR GUILD—Glossary—Bibliography—Index.



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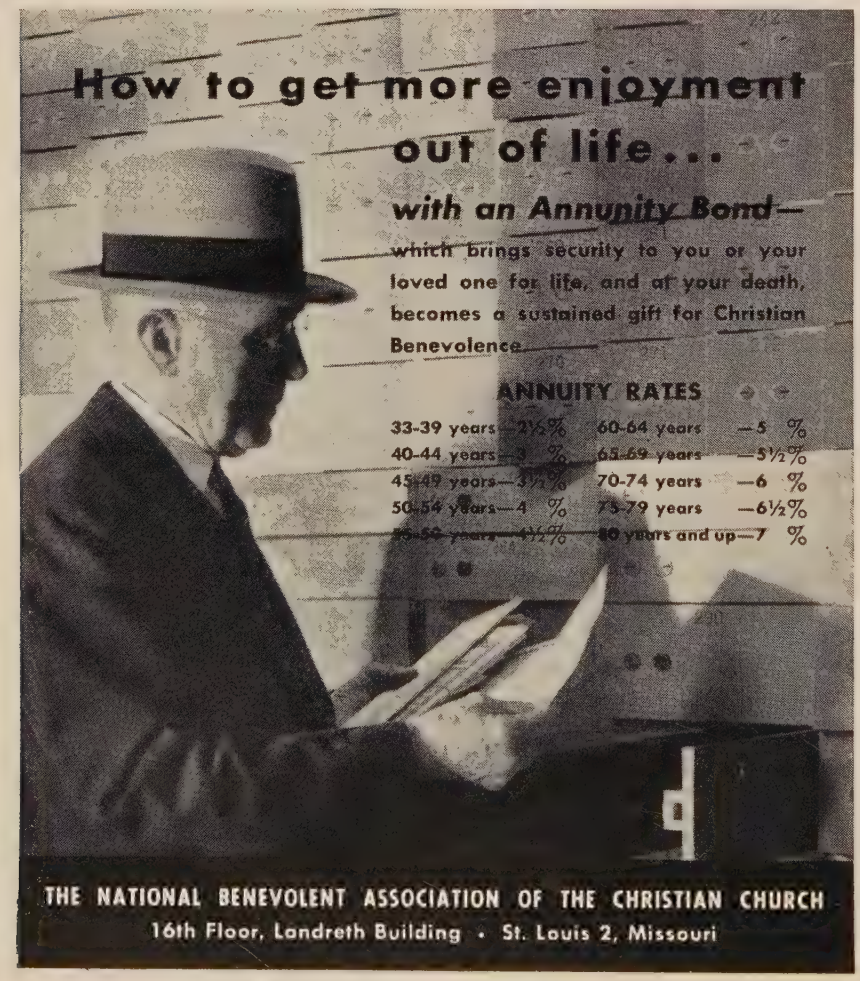

libraries and secular bookstores, where it is available to persons not ordinarily reached through denominational channels.

Book Chat

(*Continued from page* 16)

the world of things, it is in the world of persons that God is revealed. Thus we find his revelation not in every act of Israel but in the interpretations of God found in Hebrew history; supremely in the Incarnation of Jesus, and in the Christian church as the community which incorporates that incarnation and perpetuates it in the experience of men.

DOING the Truth, by James E. Pike, is a study of Christian ethics. A man's religion is expressed in the system of values which he sets up for himself. The highest of those values is his religion. He forms them into a kind of priority system or arranges them into a hierarchy. Sin consists in conduct unbecoming to that system of values. The importance of theology in relation to ethics is that one's theology is his organized system of Christian values with its obligations and responsibilities. Within this thesis our author discusses our relationships to the state, the family, the business world, and our man-to-man encounters. Dr. Pike is Dean of the Cathedral of St. John the Divine in New York City, and before entering the ministry was a practicing attorney. He has written many books in the fields of religion and law. His style is remarkably clear and he discusses intricate ethical problems with simplicity.

Books Mentioned in Book Chat

EVANSTON: AN INTERPRETATION, by James H. Nichols. New York. Harper & Brothers. 148 pp. Price, $2.00.

WHAT DID THE WORLD COUNCIL SAY TO YOU? by Harold A. Bosley. New York & Nashville. Abingdon Press. 127 pp. Price, $2.00.

MAN'S KNOWLEDGE OF GOD, by William J. Wolf. Garden City, N.Y. Doubleday & Co. 189 pp. Price, $2.95.

DOING THE TRUTH, by James A. Pike. Garden City, N.Y. Doubleday & Co. 192 pp. Price, $2.95.

Book of the Month

LIKE A MIGHTY ARMY, by Halford E. Luccock. New York. Oxford University Press. Price, $2.50.

The Commission on the Promotion of Christian Literature recommends to lay people and ministers, *Like a Mighty Army*, which was chosen for May reading by Harold L. Lunger of Tucson, Arizona.

Commenting on the book, Dr. Lunger says:

"For a half-dozen years the weekly letters of 'Simeon Stylites' have delighted readers of *The Christian Century*. Now seventy-five of the most popular of these appear in book form. To those of us who read Luccock regularly in the *Century*, this volume comes as a sort of Old Home Week. Those who have never gotten acquainted with him will find it more fun than a circus."

Publications Received

STORIES FROM THE BIBLE (Old Testament), by E. Jerry Walker. Westwood, N. J. Fleming H. Revell. $2.00.

WHAT DID THE WORLD COUNCIL SAY TO YOU? by Harold A. Bosley. Nashville. Abingdon Press. $2.00.

THIS IS THE LIFE, by Helen Chappell White. New York. Doubleday & Co. $3.50.

DOING THE TRUTH, by James A. Pike. New York. Doubleday & Co. $2.95.

LIKE A MIGHTY ARMY, by Halford E. Luccock. New York. Oxford University Press. $2.50.

THE BOOK OF DANIEL, by Julius A. Bewer. Annotated Bible Series. New York. Harper & Brothers. 75 cents.

SOUTH ASIA—UNITY AND DISUNITY, by Guy Wint. New York. Columbia University Press. 25 cents.

SELF-DETERMINATION AND DEPENDENT AREAS, by Benjamin Rivlin. New York. Columbia University Press. 25 cents.

CRY, THE BELOVED COUNTRY. A verse drama by Felicia Komai from the novel by Alan Paton. New York. Friendship Press. Cloth, $1.50; paper, 75 cents.

WHEN WE PRAY, compiled by Wilmina Rowland. New York. Friendship Press. 50 cents.

THIS IS THE INDIAN AMERICAN, by Louisa Rossiter Shotwell. New York. Friendship Press. 50 cents.

BIBLE WORDS THAT HAVE CHANGED IN MEANING, edited by Luther A. Weigle. New York. Thomas Nelson & Sons. 35 cents.

HOW TO BE AN EFFECTIVE CHURCH WOMAN, by Carolyn P. Blackwood. Philadelphia. The Westminster Press. $2.50.

HOW CHRISTIAN PARENTS FACE FAMILY PROBLEMS, by John Charles Wynn. Philadelphia. The Westminster Press. $2.50.

THE TASK OF CHRISTIAN EDUCATION, by D.

Campbell Wyckoff. Philadelphia. The Westminster Press. $2.75.

THE DEVOUT LIFE, by Thomas S. Kepler. Nashville. The Upper Room. 35 cents. 3 for $1.00.

THE CHURCH, POLITICS, AND SOCIETY, by James A. Pike and John W. Pyle. New York. Morehouse-Gorham Co. $2.75.

THE QUALITY OF QUIROS, a novel by Robert Raynolds. Indianapolis. The Bobbs-Merrill Co. $3.75.

THE NIGHT OF TIME, a novel by Rene Fulop-Miller. Indianapolis. The Bobbs-Merrill Co. $3.75.

UNCOMMON PRAYERS, collected by Cecil Hunt. American Edition arranged by John Wallace Suter. Greenwich, Conn. Seabury Press. $3.00.

Audio-Visual Suggestions

PATHWAYS TO HIGH ROADS is a new sound filmstrip describing the work of Hazel Green Academy at Hazel Green, Kentucky. It reveals the work being done for the youth of the Cumberland mountain area. It shows scenes of the campus, the buildings and the surrounding hills of this mountain school which is supported through The United Christian Missionary Society. It is a color filmstrip with sound on one 33⅓ rpm record. 14 min.; rental, $3.00; sale, $15.00.

A CHANCE TO GROW is a recent release of Family Films. It shows how children of a family can assume responsibilities around the home when they are given a chance. The film emphasizes the need for recognizing the worth of each individual personality within the Christian family. The film would be suitable for use on family night or with groups of parents. 16mm sound film, 30 min., B.&W.; rental, $9.00.

(Available from Audio-Visual Services, U.C.M.S., 222 South Downey Ave., Indianapolis 7, Ind.)

Rural Life Sunday Scheduled on May 15

By DALE W. MEDEARIS*

RURAL Life Sunday comes on May 15 this year. It is a Sunday set aside in the calendar to call the attention of Disciples of Christ to the tremendous task which they still have to do in rural areas.

There are more people in America classified as rural today than ever before in the history of the nation, and the rural population is still growing. Not only that, but the basic nature of rural population is changing. During the past few decades the number of people engaged in farming has decreased dramatically. The rest of the rural segment of population has become increasingly related to commercial and industrial activities. This has brought with it a social upheaval in most rural sections of the nation.

Both the continued growth and the revolutionary changes in the occupational and cultural orientation of the rural population throw out a tremendous challenge to the churches of Disciples of Christ. The fact that there are more rural people every year to be evangelized and ministered unto should be sufficient challenge. In addition to that we have the further fact that a revolution is taking place in rural society which demands adjustment of our programs to fit new circumstances.

Since many of the congregations strategically located are too weak to carry on an adequate work alone, it behooves all Disciples to lend a helping hand. Most state and area societies as well as The United Christian Missionary Society have programs of action designed to increase the church development and evangelism in rural areas. All Disciples can give a helping hand through these programs by increasing their interest and support. Rural Life Sunday is a time to take stock of what Disciples of Christ are doing to aid and abet this process.

*Mr. Medearis is national director of town and country church in the department of church development and evangelism of The United Christian Missionary Society.

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A Family Stays Together

World Council Helps Heroic Dermetzians Establish a New Life

—WCC Photo

The Dermetzian family, deeply moved by their emigration, wave goodbye in Greece. Shown are the two girls and their father.

A REMARKABLE story came to light recently as the result of a routine act of resettlement by the World Council of Churches. The story involves 24-year-old Aida Dermetzian, a Greek-born girl who, with her sister and Armenian parents came to London, Ontario, in late 1954 to begin a new life.

A letter from Aida was received by Christopher King of the World Council's staff. In it she told of the rapid progress her family had been making in establishing themselves in Ontario. Work had been found, a house had been rented, and furniture had been purchased.

Aida's forefathers were the founders of the Evangelical movement in Turkey and for that reason were bitterly persecuted. Many of their kind were repatriated to Soviet Armenia, but the Dermetzian family did not consider the regime there to be in line with their ideals.

Aida's father was born in Turkey. He studied textiles in France and then opened a silk factory. The factory remained in operation until the Turks killed sixteen members of the family and confiscated the property. He fled with his family to Greece in 1922.

Established Looms in Greece

Mr. Dermetzian established some looms in Greece but business was not very good. The family's home was badly damaged during the revolution in 1945, and their youngest son was killed. They applied for emigration to Canada.

The International Refugee Organization did not recognize the family as refugees in need of resettlement because they had been in Greece since 1922. But Aram, the oldest son, pointed out that religious ties prompted the family's desire to emigrate. The Canadian government, however, rejected the application several times, finally stating that Oriental persons were not eligible under their immigration scheme.

Aram, not to be outdone, decided to apply alone. He was accepted and sailed for Canada in 1953. Immediately he found a job and started seeking ways to help his family come across. A sponsor in Montreal was found, and the family sailed from Greece this past November.

Aida in her letter to Mr. King reported that she had found a position as a worker with the Children's Aid Society in London. She is a trained social worker, having been graduated from Pierce College, an American school in Athens. She participated in at least two of the World Council's ecumenical work camps in Greece. Before emigrating she was working as a social worker in a village adopted by her college under a relief program begun after the guerrilla war.

Her happy letter from Ontario is an apt indication of how much refugee families appreciate the help they receive from Christian churches to give them a new start in life. Disciples of Christ share in this work through the Week of Compassion offering.

Year of Stewardship Moving toward Climax

MANY things have happened since Our Year of Stewardship began on July 1, 1954. Major stewardship emphasis has been given in all Disciple conventions—international, state and district. Stewardship is being preached and taught as never before as a fundamental basis for Christian living as well as giving. Stewardship films are being widely shown, and stewardship books and leaflets are in great demand.

The test and climax of the Year of Stewardship will come in commitment to the practice of stewardship in all its phases. An intensive program of stewardship began immediately after Easter, looking toward a Day of Dedication on May 22. During these six weeks churches are concentrating their thinking on the question of how trustworthy Christian stewardship can be expressed in definite action. Serious consideration is being given to tithing as a scriptural, satisfactory system of support for the work of the Kingdom. Among all Christian communions the great host of tithers is rapidly increasing.

The Day of Dedication should be the climax of the Year of Stewardship and the beginning of a new era of achievement. Spiritual blessings will come and spiritual power will be released whenever a church gives itself completely to this season of spiritual consecration of life and possessions. What may be accomplished when Disciples of Christ become a brotherhood of trustworthy Christian stewards?

—ROY L. THORP

A Church with a Plan

Disciples in Bloomfield, Iowa, Write WORLD CALL *Subscriptions into Budget*

Fred D. Sawyer, minister of the Bloomfield church, visits the World Call office while attending a meeting of the board of trustees of The United Christian Missionary Society. Showing Mr. Sawyer the record of his church's subscriptions is Mrs. Julian E. Stuart, secretarial assistant.

—Photo by Merrell

THE Christian church in Bloomfield, Iowa, has joined the growing number of congregations which have adopted plans for placing WORLD CALL in members' homes. The Bloomfield church, in making the magazine available to persons who contribute at least 25 cents a week to missions, indicates its confidence in WORLD CALL as a valuable aid to education.

Fred D. Sawyer, minister of the congregation, says that the placing of WORLD CALL in church homes can "logically be considered a budget item. We believe that as more and more homes have access to the magazine, and read its informative and challenging presentations, they will have an increasing interest in the overall work of the church."

The Bloomfield church is not as yet an "every home church," but leaders are working toward the goal of placing WORLD CALL in every home. Mr. Sawyer hopes that eventually the church will write the cost of subscriptions for all members into the educational budget.

"The support of WORLD CALL in the budget," Mr. Sawyer states, "is the second step we have taken in our program of education in the Bloomfield church. The first step was to place Christian education in the budget of the church. In the past the only support had come through church school offerings. The second step was to make WORLD CALL available to church families giving a certain amount of support to missions."

During Mr. Sawyer's nine-year ministry in Bloomfield, a town of approximately 3,000 persons, the church has more than doubled its membership. The report in the 1954 Yearbook of Disciples of Christ shows a resident membership of 979 persons.

The subscription plan adopted by the Bloomfield church is only one of several which are in operation among Disciples of Christ. A congregation may pay part or all of the total subscription rate for every home, or it may send WORLD CALL to the homes of persons who contribute to various causes. Many churches give every new family a year's subscription to the magazine.

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Unity at the "Grass Roots"

Practical Issues Discussed at Seminar on Evanston Assembly

DIRECTING attention to the ecumenical movement as it concerns local congregations and individuals, Phillips University in Enid, Oklahoma, on March 8 conducted an all-day Evanston Seminar directed by Dr. G. Edwin Osborn, head of the department of practical theology of the university. Dr. Osborn is the southwest representative of the Council on Christian Unity and was a delegate from the International Convention to the Evanston Assembly of the World Council of Churches in 1954.

Dr. Welsh

The seminar, featuring W. A. Welsh, minister of the East Dallas Christian Church and an Evanston delegate, brought together ninety-three ministers, professors and directors of religious education, and several students to hear lectures in the morning concerning Evanston—its procedure, atmosphere, findings and interpretation, and to enter group discussions in the afternoon. These discussions were on "Faith and Order," led by Dean S. J. England of the College of the Bible at Phillips University; "Evangelism and the Laity," led by Dr. Welsh; and "Social Questions," led by O. Edgar Wright, minister of Winfield, Kansas, with Dr. Osborn assisting.

During the afternoon session Dr. England presented some suggestions for local conferences within the churches to discuss "A Plan for a United Church in the United States" as proposed for study by the Greenwich Conference on Church Union in December, 1949.

At a noon luncheon, Phillips seminary students Bob Gartman, Charles Wilson, Jim Spiller and Charles Lindberg, presented a panel on "Students share in the ecumenical movement." The discussion pointed to the fact that many ecumenical leaders today came up through the Interseminary Movement, and that student ministers today are looking to a world church ministry.

The seminar was one in which those in attendance evaluated the present position of Disciples of Christ in the light of the findings at Evanston. There was a definite feeling that our churches on the local field must be informed, and that Disciples as a brotherhood must always be on the move toward a united church.

The thought was presented that the more "liberal" group of Disciples are the ones representing the brotherhood in ecumenical discussions, with the implication that the more conservative members of the communion are not heard.

The general feeling of the group was that the more conservative members have not been excluded, but by their attitude and their own choice have excluded themselves from ecumenical discussions; and if Disciples are represented it will have to be by those willing to serve as representatives.

Throughout the discussions there was the attitude that Disciples should be less concerned with defense of lesser doctrines and should be chiefly concerned with the centrality of the Lordship of Christ. It seemed to be an over-all feeling that herein lies not only the hope of the world but the hope for a united church in the world.

A Full Schedule

Missionaries in Puerto Rico Find Time Well Occupied

By HUGH J. WILLIAMS*

SINCE June, 1954—when we returned to Puerto Rico from furlough—we have been continuing our work for Disciples of Christ at Union Seminary in Rio Piedras. My wife and I have a full schedule involving teaching and counseling.

I have been teaching religious education to the first and second year students, and worship to the second year students. I am also counselor for the committee on nutrition. This means that I have been running around a great deal, trying to find necessary foods at the lowest prices, for the allowance is only $22.50 for each student a month—and this in a part of the United States where living costs run higher than they do in Washington, D.C.!

Also I have been heading up the extension classes of the seminary, going to Bayamon every Tuesday to teach a group of pastors the fundamentals of the new curriculum materials in Spanish which have been developed for the Sunday schools in all Latin America.

Mrs. Williams—Winnie—is teaching again after five years of limited activity. Thanks to skilled surgeons, physicians and nurses the mitral stenosis has been overcome, and

*Mr. and Mrs. Williams are missionaries in Puerto Rico with The United Christian Missionary Society.

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with reasonable care the "ticker" should keep at work for many years.

During Winnie's less active years a music book for sight reading was written, in Spanish. This is being used by the seminary students now. Also several piano students are under her direction.

There is so little talent for organ and piano playing in the churches that some seminaries feel that they, themselves, should learn how to play. We wish the students could be learning how to play the organ, but there is no organ yet at the seminary, so, *paciencia.*

There is great need in Puerto Rico for some person who would love to teach adults to play either the piano or organ. The job is a big one. Winnie thinks that intensive work along this line for a period of five years might help to catch up with the need of our churches for organ and piano players.

The public schools do very little in music so the churches must do more. Often it is a Protestant teacher in the public school faculty who heads up any effort to form choruses. Because of his experience in church choirs he knows something about music, but he may not have any ability in reading notes! If he has learned songs by the note method then that is the way he will have to teach others!

We need the help of a healthy, strong, willing person to bring the music of our Puerto Rican churches to a higher standard.

New Missionaries Tell of Work in Philippines

By WILLIAM KELLER*

THIS is our first opportunity to write of our missionary work in the Philippines which is just beginning. Because of wicked Typhoon June, we did not arrive in Manila until September 16 this past year. But what a tremendous welcome we received! Missionaries and Filipinos were on hand to greet us.

Manila itself is a contrast of wealth and poverty. History is everywhere, and the ruins caused by World War II are still visible. Jeepneys weave in and out of traffic with their horns tooting constantly like "Dodge-'ems" at an amusement park. Yet with all this, there seems to be no great hustle and bustle that one feels so continually in America.

There was a special service of welcoming for the Norwood Tyes, the John Whites and us at Union Seminary. The welcome was warm, extremely friendly and most sincere. The Filipino people are genuine in their joy of having the *Americano* come to join them and to work with them in the endless and wonderful task of building God's kingdom on earth.

We began our orientation period by learning many important things from Harry and Leith Fonger with whom we had been staying in Manila. We visited several of the mission stations of Disciples of Christ in the north and settled in Baguio for language study at the end of October.

We have already felt the surging thrill and the quiet seriousness of the job that will be ours in the days soon to come. We can never say "thank you" adequately to our six link churches for giving us the opportunity of accepting this high call.

*William and Vivian Keller are first-term missionaries in the Philippines with The United Christian Missionary Society.

World Call Index

The index to the 1954 volume of WORLD CALL is available from the World Call office, 222 South Downey Avenue, Indianapolis 7, Indiana. It is mailed free to those who request it.

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Dear World Call Reader:

Before you read this letter, please turn to page 39 and read the advertisement about World Call's bonus offer. Until you do you will not have the least idea of what I am talking about. (Time out here while you turn to page 39.)

Now, let me tell you a little about the things being offered. I think you will find the accessories designed by The Wright Studio for this year's study the most unusual and exciting ones they have ever produced. Of course, we cannot include them all in our bonus offer, but I am confident that you will be delighted with our selection.

The minute I saw the lovely, kneeling figures representing different nationalities, I knew I must have them for you. When assembled and set up they are most attractive. The sheet of "Creative Uses" enclosed in each bonus package suggests ways of grouping and arranging them, and you will want to use them again and again on many occasions. I think you will not be satisfied with only one set; so to secure several, do all you can to help your World Call secretary canvass the church for more subscriptions.

The same will be true of the Indian American napkins. You will want many of them. Here is no ordinary napkin to be used only as a napkin (important as that is), then relegated to the wastebasket and forgotten. As you open this one and admire its interesting design, you will find yourself studying it more closely. By the time you spread it across your lap, you will have learned something of the background of the Indian. But that is not all! The most amazing things can be done with these versatile napkins! They will provide favors, place cards, program booklets and all sorts of things to lend charm and interest to any kind of a meeting. "Creative Uses" tells you how. And your church can have three dozen for only five subscriptions!

Get as many of the napkins and centerpieces as you can through the bonus offer; then when you want more, order them from The Wright Studio. When you see the description in "Creative Uses" of the other accessories available, you will want them for your church, too, and you will understand why the selection for our bonus was such a difficult one.

I haven't mentioned the copy of the Twenty-Third Psalm which will be enclosed with the napkins, for it has to be seen to be fully appreciated. No doubt you will be ordering these from The Wright Studio also, for everybody will want a personal copy.

I know it seems that I am promoting The Wright Studio as ardently as I promote World Call, but I like to tell you about worth-while things. When something provides an enriching experience for an individual, and at the same time increases interest in the concerns of the church, it is certainly worth-while. You and I know that World Call does both, and I think the Wright accessories do the same thing in a different way. That is why I am so pleased that we can make some of them available to you through our bonus offer. Talk to your World Call secretary about it. She will have all the particulars.

Sincerely,
Evylin R. Gribble
National World Call Secretary

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	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1953-54	1954-55	1953-54	1954-55
Churches	$ 820,246.07	$ 914,687.62	$164,684.59	$191,877.18
Sunday Schools	185,239.35	184,238.08	6,384.54	9,362.31
Christian Women's Fellowships	593,920.11	651,649.45	12,556.96	17,622.60
Guilds	22,759.77	23,960.31	860.55	1,140.25
Youth Groups	36,461.91	46,264.37	615.91	854.56
Children's Groups	3,339.26	4,210.19	691.50	753.31
Individuals	18,140.63	18,098.80	28,243.43	44,540.67
Grand Totals	$1,680,107.10	$1,843,108.82	$214,037.48	$266,150.88
C.W.F. and Guild Totals	616,679.88	675,609.76	13,417.51	18,762.85

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $163,001.72.

Last Column

Prayer for Senators

THE following prayer was offered by the Reverend Jack Mendelsohn at the opening of a session of the Indiana Senate:

Let us not pray to be sheltered from the making of difficult decisions and hard choices.

Let us beg neither for a release from responsibility nor from the necessity of being held to account for our words and our actions.

Rather give us the patience to win true victories for human freedom. Give us the strength to rise above personal prejudices and to make this commonwealth fruitful in service to all of its citizens.

Where the mind is without fear and the head is held high; where knowledge, thought, speech and assembly are free to all men and women; where all shades of opinion are weighed and considered; where the common life of a free people is not broken into fragments by narrow domestic walls; where words are spoken out of a depth of thinking; where the clear stream of reason has not lost its way in the dreary desert of habit; where the mind is led forward into ever widening thought and action—

Into that challenging forum of freedom, let us awake and take up our duties.

———

Man is inclined, when in the wrong, to lay the blame on someone else. He is like the small boy who was standing on the cat's tail. The mother, hearing the terrible outburst, called from an adjoining room, "Tommy, stop pulling that cat's tail!"

Tommy yelled back, "I'm not pulling the cat's tail; I'm only standing on it. He's the one that's doing the pulling."

———

Faith and Works

An old Scotsman was operating a small rowboat for transporting passengers across one of the little lakes in Scotland. One day a passenger noticed that he had carved on one oar the word "Faith" and on the other oar the word "Works." Curiosity led him to ask the meaning of this. The old man said, "I will show you." He dropped one oar and plied the other called "Works," and they just went around in circles. Then he dropped that oar and began to ply the one called "Faith," and the little boat went around in circles again—the other way.

After this demonstration the old man picked up both "Faith" and "Works" and plying both oars together sped swiftly over the water, explaining to his inquiring passenger, "You see, that is the way it is in life as well as in the boat."

—*Canadian Churchman*

———

Money may be the husk of many things, but not the kernel. It brings you food, but not appetite; medicine, but not health; acquaintances, but not friends; servants, but not loyalty; days of joy, but not peace or happiness.

—Henrik Ibsen

THE CHRISTIAN'S DUTY TO MAKE A WILL

To Fail May Have Tragic Results:

Mr. Adams planned to make provisions for his wife and leave $1000 to his local church and $1000 each to a church college, the missionary society of his state and of the brotherhood, and to the Pension Fund for those who had served the church. But he didn't get around to writing a will and he died intestate. His $45,000 estate was divided by the state as follows: His son, a well-paid executive in an advertising agency, was given $30,000. Mr. A's widow was given $15,000. There was nothing for the causes which had meant so much to his life. Since Mrs. Adams had no other money of her own, she soon became "dependent" on the son. How much happier she would have been if her husband had looked after her as he had planned.

Mrs. Baker was a widow with two daughters. One daughter was happily married; the other an invalid. Mrs. B said she wanted to make provision for life-time nursing care for the invalid daughter, but she died without a will. The state by law divided the estate equally between the daughters.

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